day, March 10, 1927

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### OLD LETTERS

OLD SERIES VOLUME XLIX

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BOARD

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# The Kaptist Record

"THY KINGDOM COME"

JACKSON, MISS., March 17, 1927

VOLUME XXIX, Ne. 11



PROF. B. B. McKINNEY

Southwestern Seminary, Ft. Worth, Texas, who will have charge of the song service.

A teacher in a Baptist college recently asked the question, in an examination, What is malnutrition? and got for an answer that it was a Methodist doctrine. Don't know whether he "passed" or not.

An interesting statement will be found on another page of the work of the Baptist Hospital in New Orleans. It is certainly an unusual record that the first year the hospital has actually been run at a profit, earning nearly \$13,000. Many conversions have been in the hospitals. All nurses are Christians. Pastors of the city are frequent visitors. The chapel was furnished by Mr. Fred W. Salmen and services are held in it every morning. There is a Y. W. A. among the nurses, and half of them are given time off on Sunday to go to church, and all are encouraged to attend prayer meeting at the churches.

The entertainment committee at Greenwood for the Sunday School and B. Y. P. U. Convention March 22-24 urges all delegates going to the Convention, who can possibly do so, to go by way of Winona. The afternoon's Y. & M. V. train does not arrive in Greenwood until after 8:00 o'clock, whereas the Columbus and Greenville train which makes connection with the I. C. at Winona will arrive in Greenwood at 5:30. If you can possibly do so, go by way of Winona.

-J. E. Byrd.

A man in Italy several years ago who had been an atheist got to reading the Bible. He got his eyes open; he got converted; he wrote a life of Jesus which greatly stirred Italy and was read in other countries. But Papini wrote things which most people in Protestant countries had known all their lives. They were common-places with us. Only, and here is the pity of it, he had learned only part of the truth. He was like the man who told Jesus that he saw men as trees walking. That was making progress, but he needed another touch of the healing hand of the



MR. WM. P. PHILLIPS Baptist Sunday School Board, Nashville, Tenn., who will conduct the conference for Young

It is said that Southern Presbyterians observed March 10 as a day of fasting and prayer for

People and Adults.

A man learns for the first time something about Jesus: he is amazed that he had never known this before. He thinks he is the first one who ever learned it and proceeds to write a book entitled, The Man Nobody Knows.

Pastor A. L. O'Bryant was given a sedan car by his people at Petal recently. We are sorry to hear that he had an accident in driving it, but was not seriously hurt. The car did not come out so well, and another occupant was injured.

Pastor M. P. Jones writes as Secretary of the Copiah County Baptist Pastors' Conference to say that in their recent meeting they formally approved the holding of an Evangelistic Conference at Clinton for three or four days, the preachers paying their own expenses. They think great good can come of it and invite expression of opinion from others interested.

Recently the Supreme Court of the United States decided that the Texas law forbidding Negroes to vote in primaries is unconstitutional, because they are forbidden as Negroes. This in no way affects the constitution of Mississippi, which provides simply an educational and intellectual qualification for voting. This clause is said to be the work chiefly of Senator J. Z. George, who was one of the greatest statesmen and constitutional lawyers Mississippi ever produced.



DR. L. G. CLEVERDON Baptist Bible Institute, New Orleans, La., who will lead the conference in Sunday School Administration.

President J. L. Johnson is spending two or three weeks in Florida after a round with the influenza. He is at present in Orlando.

Our missionary, J. J. Cowsert, of Rio De Janeiro, Brazil, sailed for the homeland on March first. He will have his headquarters at Goodman during his furlough.

The editor during the past week had the opportunity of studying the work at Clarke College at close range, and it was a growing satisfaction to see the smoothe and efficient way in which things are moving on. President H. T. McLaurin knows something about so many things and is able to turn his knowledge and experience to good account in making ends meet. A great many boys are kept busy out of study hours making improvement and repairs, thus helping themselves and the college. About one-third of the students are girls, the largest number of any session, and the president says they are the best girls he ever saw. Discipline among all the students is reduced to a minimum. The boys and girls are together in the dining room and class rooms, and go to church together. While on good terms, they don't seem to be "crazy" about each other. The campus has been greatly improved, and other improvements are in process or planned. We were in some of Dr. Venable's classes, and it is a treat to see how attractive Bible study becomes under his direction. Surely our young men and women will go out with an appreciation of the riches of this mine of truth. The senior and junior classes are very large in the college. This means that it is doing a larger percentage of college work while the high school work is much of it being done in the schools over the state. There are forty students who are being assisted to remain in school by loans from the Feild Cooperative Association of Jackson, of which Mr. B. B. Jones is president and Miss Sales is secretary. More than ten times this number are being helped in other schools throughout the

### THAT INEVITABLE "DEAD LINE"

Brothre W. P. Frice has recently given us through the columns of the Record two most excellent cricles on this subject under the headings of "Pastoral Qualifications". They are timely. They are clear. They are to the point. We have no better writer than he. He always gives us worthshile things to think about. He gets facts before writing. His style is pleasing. He has the courage to speak out.

For the benefit of those who may not know what we mean when we speak or write about the "dead line", we mean the age at about which churches are supposed to sidetrack older preachers and fill their places with younger ones. This age is placed somewhere about fifty or soon thereafter.

There is such an age and should be. When a preacher jets to the place he is not able to care for the clurch's wellbeing he should be retired and his piace filled by someone else. But that age should be far beyond fifty. A preacher ought to be active and vigorous above the seventy mark and able to do some of his best work. We are account or two more.

But why should this "dead line" be fixed at fifty? Brother Price answers it. He says, "Paul, as usual, throws a flood of light upon the situation when he says that Satan often hindered him". I am sure this is the trouble. I would not lay it on the deacon, nor on the young people, nor on the W. M. U. I would lay it on Satan. He is the guilty one.

But Satan as a rule uses human agencies to carry out his plans. Then the question is through what agency does he set a preacher's "dead line"? Let's take, a dispassionate view of it under scriptural teathings. It is possible he uses the preacher himself more than any other one agency.

It stripes me that a preacher, unconsciously, unintentionally, does more to draw his own "dead line" or o "lay himself on the shelf" than anyone else. How? Through his faith or his lack of faith the reader may choose to call it. But how can he fix his "dead line" by faith or by a lack of faith?

Let us, again, for the benefit of those who have not given much thought to the meaning of faith, define what we mean by faith and then see something of the workings of faith. words faith and belief mean the same thing. Faith is what we believe. There are degrees in faith or belief running all the way from credulousness to assurance. What we think is true, what we fear is true, what we believe is true is our faith with reference to these things. It is our billief. Now as to the workings of faith: Christ leid down as a law that what we believe determines our privileges and our possibilities. In other words we are or do or receive according to what we believe. "To the law and testimony": Our Saviour said to the centurion (Matt. 8:13), "As thos hast believed so be it done unto thee", and to the two blind men who had followed him into the house (Matt. 9:29), "According to your faith beat unto you", also to the Syro-Phoenician mother when he had commended her faith (Matt. 15:28), Be it unto thee as thou wilt", and again to the fother who had brought his epileptic child (Mark 3:23). "All things are possible to him that believeth", etc., etc., etc., etc.

It seems conclusive from these passages and any number more like them that our faith, what we believe, determines things for us. If we look for a thing to come, if we expect it to come, if we believe it will come, it will. That is what the preaches have always preached to us. Then why not?

Right or wrong a young preacher begins to hear in his earliest ministerial days from older preaches, from his teachers, and he sees in the papers that churches retire preachers at about fifty years of age. This is impressed upon him as a trith. He believes it. Unconsciously and unintentionally on his part he begins to head in

to this as a landing place and "according to his faith" he lands. It is just as he feared it would be. That is exactly what happened to Job. (See Job 3:25). "For the things which I greatly feared is come upon me, and that which I was afraid of is come to me". What is believed about it settled it for him.

"One ship drives east and one drives west, By the selfsame winds that blow." Tis the set of the sails, and not the gales That determines the way they go.

Like the waves of the sea are the ways of fate As we journey along through life.

Tis the set of the soul that determines its goal And not the calm nor the strife".

What one believes sets his soul.

As I write this there comes to my mind a preacher who died from an operation after he had passed the seventy mark four or five years. Among the pastorates he occupied wehe three as important as we have in the South. He died while pastor of one of these churches. He was less than average in ability but was a pleasing personality. In discussing his lack of ability to preach with some friends I asked how he held these pastorates. One of the party said, "Because he thought he could". I am sure that was true. It was "according to his faith".

A little quotation from one of the popular poets will throw much light on this question as well as on a passage in Ecclesiastes (Chapter 9:11), "The race is not to the swift, nor the battle to the strong, nor yet bread to the wise, nor yet riches to them of understanding, etc."

"Life's battle doesn't always go
To the stronger or faster man;
But sooner or later, the man who wins
Is the fellow who thinks he can."

-M. K. Thornton.

#### HOME MISSIONS By W. A. McComb

The Home Mission work of the Southern Baptist Convention is directed by a committee of brethren and sisters elected by the Convention in her annual sessions. This committee is known as the Home Mission Board of the Southern Baptist Convention. The Home Mission Board is composed of one member from each state cooperating with the Convention and one member from the District of Columbia and a few extra members from Georgia, on account of the Home Board being located in Atlanta. All Board members serve without pay. The Board holds an annual session in June each year in Atlanta, Ga., at which time the work of the Board is laid out for the ensuing year. The Board has an executive committee composed of its members who live in and near Atlanta. The executive committee holds monthly meetings and executes any details of the work that arises between the annual sessions of the Board. Dr. B. D. Gray is corresponding secretary of the Home Mission Board.

The territory in which the Home Mission Board directs the mission work is composed of the Southern States, southern Illinois, District of Columbia, Cuba, and the Canal Zone.

For convenience the Home Mission work is divided into Departments with a superintendent over each department.

Department of Independent and Direct Missions, Dr. J. W. Beagle, Superintendent. Under this department is grouped the work among the Foreigners, Indians and Negroes and a number of missionaries are working among each of these classes.

Department of Evangelism, Dr. Ellis A. Fuller, Superintendent. Under this department there are a number of strong preachers and gospel singers giving their full time to holding evangelistic meetings throughout the South both with our Baptist churches and mission stations.

The Department of Enlistment at present has no superintendent, but is directed by the Corresponding Secretary of the Board. This department has a number of workers throughout the Southern States.

The Department of Church Building at present has no superintendent, and it also is directed by the Corresponding Secretary from his office.

Under the head of "Miscellaneous Work", is grouped:

- Field Work—Miss Emma Leachman, Atlanta, Ga.
- (2) Mission Study Work—Mrs. Una Roberts Lawrence, Little Rock, Ark.
- (3) Department of Mountain Schools—J. W. O'Hara, Superintendent.
- (4) Southern Baptist Sanatorium, El Paso, Texas, Dr. M. F. Vermillion, Superintendent.

Department of Cuba and Canal Zone, Dr. N. M. McCall, Superintendent.

Under each of these departments the Home Board has a number of mission workers. In Texas alone the Board has 34 missionaries working among Foreigners. Of these missionaries one is working among the Chinese, one among the Italians and 32 among the Mexicans.

In Cuba and the Canal Zone the Board has about 100 missionary workers. From Maryland to Texas and New Mexico, and from Missouri to Florida and on to Cuba and the Canal Zone the Home Board missionaries are toiling and sacrificing to win to Christ and service for God's glory, the native born whites, the Indians, the Negroes and the Foreigners within our gates. God is signally blessing the work and workers and thousands are being won to Christ every year by Home Board workers. In a newspaper article it is impracticable to go into detail of the marvelous accomplishments by the separate departments of the Board, much less to try to give in detail the stupendous achievements of the combined departments of the Home Mission Board.

But as marvelous and stupendous as have been the achievements of the Home Mission Board in the past, and they have been nothing short of miraculous, she is today entering upon an era of opportunity and consequent responsibility such as she has never known in the past.

The South today has a population of approximately 40,000,000 people and we are told that over 13,000,000 of these over 10 years of age are not members of any church. It is reasonable to suppose that many of those who are church members do not really know the Lord. What a challenge this presents to Southern Baptists.

At the present rate of growth we may reasonably expect to see 50,000,000 people within the bounds of the Southern Baptist Convention within the next ten years.

In urging the importance of the Panama Canal almost a century ago, Commodore Mureuy predicted that if the barriers were broken down which separate the Atlantic and Pacific Oceans, the avenues of trade would be changed and the commerce of the world would center in the Gulf of Mexico. The Canal was completed and opened to commerce in 1915, but the World War and the consequent inflation and deflation held the attention of the world until about 1922. Since that time there has been a great change in the avenues of trade. Today all the trunk lines of railroads are maneuvering for position with terminals on the Gulf of Mexico.

Southern ports are being opened and Southern resorts are being developed until today the railroads are being taxed to the limit in bringing people and commerce into the South. In addition to the trains thousands are coming in automobiles and motor busses.

The South with its wonderful climate and other natural advantages and its marvelous undeveloped resources is inviting capital and labor and people of all classes and walks of life. They are coming and the present indications point to an influx of population within the next few years,

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within the bounds of the Southern Baptist Convention, such as has not been witnessed since the children of Israel entered the Promised Land.

To win the lost among these and those already in the South, and to elicit, combine and direct the spiritual energies and powers of the saved for the glory of God and the advancement of His Kingdom, will present a challenge to Southern Baptists such as we have never before seen.

The Home Mission Board is the one single agency through which Southern Baptists can best function and meet this challenge and can transform it into a gracious victory for the glory of God. The South today presents the greatest field and the most potential force for Baptist Kingdom building of any like spot on the globe. Southern Baptists should give their Budget a larger support and give the Home Mission Board a larger allocation of funds and thus until her hands so she can step out into the arena and accept the challenge of the hour and score a victory for the glory of God.

### CORNERING THE GOSPEL

I have a very peculiar subject, and yet I think it is apprporiate for the times. My theme is Cornering the Gospel, and my text is, The field is the world. Matthew 13:38.

Cornering the Gospel. Do you folks know that that is just what we American people are doing? Some of us at least are guilty of Cornering the Gospel, and there isn't any thing under God's shining heaven causing it either, but pure selfishness. We seem to be growing more and more selfish and egotistic. Do you realize that it is a mark of narrowness and a selfish mind and heart to dislike people of other races and nations? We should love all people of all the world. We Americans remind me of a certain character I read of in a story not long since.

It is said that at a dinner of the Royal Academy in London, that Thomas Carlyle and Thackeray were guests, and at the table the conversation among the artists turned to Mr. Titian. One painter said one fact about Titian is his glorious coloring and his glorious drawing is another fact about Titian, said the second gentleman, and so on until Thomas Carlyle interrupted them by saying, with egotistic emphasis and deliberation: Well here sits a man made in the image of God, who knows nothing about Titian, and who cares nothing about Titian, and that is another fact about Titian, but Mr. Thackeray, bowing to his fellow guests, said, "Pardon me gentlemen. That is not a fact about Mr. Titian, but it is a fact, a very lamentable fact about Thomas Carlyle.'

Evidently Mr. Thackeray was right in his judgment about the great writer. For it is not a mark of a really great man to dislike or despise any other man simply because he does not know him or is not interested in him.

As Christians we should love all people of all the world, since God hath made of one blood all nations of men for to dwell on the face of all the We should cultivate love and tenderness for all mankind the world over. Listen; does this phraseology mean any thing to you people? Well suppose we see what is really wrapped up in the word corner. First we find that the word has at least two uses in the English language and its use in a sentence determines what part of speech it is. As a noun it names a person, place or thing. Using the word first as a noun, it means an angle; a retired place; a mercantile ring to monopolize some product. The Bible contains the Gospel and it is God's product and we seem to have monopolized it. There is no question in my mind but that there are people on their way to hell with a monopoly of the gospel and not only are they going there but according to the use of the word corner as a transitive verb, they are forcing others into that awful place. The word means to force or drive into some position of difficulty, from which there is no escape.

Answer this question please. Will we through

our indifference, selfishness and stinginess force men to heli, a place from which there is no possible way of escape? God forbid.

Listen! God says love thine enemy, pray for them that despitefully use you and love thy neighbor as thyself. God so loved the world. Do not forget the text. The field is the world. You may talk to me about your great co-operative program if you wish, but it is not a cooperative program unless it is a world-wide program. The field is the world, and it is God's This Bible is God's Word, it is the Gospel, it is the power of God, unto salvation to every one that believeth. The Bible is the historical revelation of Jesus Christ the Son of God. The Bible is God's book and He gave it to the world and we have no right to corner it. The Holy Bible is God's radio through which He speaks a message to a dying world from heaven, the broadcasting station.

It is said, when Mr. Nansen, the great explorer went to the Arctic regions that he took with him a phonograph into which he had had his wife, a most accomplished musician, sing her sweetest songs and into which also his little children had talked a message to him and when he was in the frozen seas of the north and the nights were dark and his heart almost broken because of a sense of loneliness he would start his phonograph, and hear again the music of his home, which would make his heart rejoice. With all due reverence for the word of God it is like a phonograph to us, into it he has talked messages of peace and promises of blessings and it is our duty to communicate them to the outside world. We owe it to our children, ourselves, the world and to God, to carry the gospel to the uttermost parts of the earth. Hear me! when we permit the Bible to lie around in our homes and never study the scriptures which were given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and do not impart the knowledge obtained through the study thereof, we are guilty of cornering the gospel. A failure in the study of God's word and the teaching of others is not the only way in which we may corner the gospel. But to neglect the suffering in our hospitals, and the orphans in our orphanages and the old wornout veterans of the cross, is cornering the gospel in the first degree and a slam on Christianity.

The field is the world, and we Christians are supposed to be God's laborers toiling in his vineyard for the glory of God and the salvation of souls. The Bible is one of the working tools of a Christian. The Gospel is the sword of truth with which God expects us to defend the cause of Christ. God is the God of all the people of all the world, and Jesus Christ is the world's Redeemer. Why, we can't conceive of Christ as being a narrow, stingy and selfish Christ, nor can we think of him as closing up his salvation to a particular people or to a small corner of his gigantic universe. Nothing short of a worldwide program, a world-wide love, and a worldwide conquest will satisfy the Son of God.

When we take into consideration the fact that the Bible writers were for the most part Jews, and were considered a people chosen of God, and set apart from other nations, it is surprising to know that their version of God's thought was world-wide. This, however, was due to the power and illumination of the Holy Spirit, which would not permit the writers, especially of the New Testament, to have a narrow view of the love of a Heavenly Father of all mankind of all the world. (God so loved the world.)

The field is the world. The sentences that I shall use as a proof text are a part of almost every part of the New Testament: and are as follows: Ye are the light of the world. He was in the world and the world was made by him. Behold the Lamb of God that taketh away the sin of the world: God so loved the world. He is the Christ, the Saviour of the world. Your faith is spoken of throughout the whole world. I come not to judge the world, but to save the

world. These that have turned the world upside down have come hither also. Do ye not know that saints shall judge the world? God in Christ reconciling the world to himself. This Gospel of the Kingdom shall be preached in all the world. Go ye into all the world and preach the Gospel to every creature.

The paramount need of the day is not more churches and preachers, but an enlargement of vision, deeper consecration and a willingness to serve, on the part of God's people. We have too many visionless church members. Really we need to have a back door revival in some of our churches. Brethren, we need to catch the vision as taught by Christ and his disciples. This worldwide program is impressive and should engage our thoughts as never before since the Bible writers caught the vision of the world as a field of conquest for God. Hear me, people. This is no time for retrenchment, for at no time in the history of Christianity have the needs been quite so great, and the command to go into all the world and preach the gospel been so strongly emphasized as today.

The world demands the best that there is in us, and if God saves the world through us we will have to quit our inconsistent Christian living, open up our hearts and pocketbooks to God and to the world. It is a mark of ingratitude, narrowness and selfishness not to love all people of the whole world. Do you know that some great minds, as men count greatness, have been guilty of cultivating selfishness? And it seems that we are yet frying to acquire the same

Now in conclusion I wish to say that I can't see for my life how we can afford not to send the gospel to every nation under the sun, when we are indebted to the whole world, and then, too, it is God's order. Father in heaven, make us more ready to spread abroad the knowledge of Thy truth by our prayers, by our examples and by our alms. God help us to look more closely after the lost souls of men. Amen.

-A. J. Linton.

### COMPARATIVE STATEMENT RECEIPTS FROM STATES To The Relief and Annuity Board of The Southern Baptist Convention May 1st to December 31st, 1926

CONTRACTOR OF THE CONTRACTOR OF THE	1925	1926
Alabama	\$ 2,926.71	\$ 3,904.42
Arkansas		600.00
District of Columbia		1,791.80
Florida		3,877.22
Georgia		8,283.18
Illinois	100.00	214.76
Kentucky		8,206.73
Louisiana		2,767.13
Maryland		2,145.00
Mississippi		5,969.62
Missouri	The second second	1,096.18
New Mexico	382.13	249.00
North Carolina		7,436.06
Oklahoma		2,358.59
South Carolina		7,398.95
Tennessee		6,764.18
Texas		10,601.38
Virginia	The second secon	9,000.58
	\$90,748.73	\$82,664.91

"Punch" and "The Spectator", well known British journals, now decline liquor advertisements. The morning cometh.

-William Lunsford, Cor. Sec'y.

A diploma from the University of Mississippi of the year 1851 given to Jacobus Jones Quarles, said to be the first issued by the University, was returned to his son after having been in the hands of a federal soldier for 64 years. It has on it the names of faculty members, L. Q. C. Lamar, H. M. Clayton, Jacob Thompson and A. B. Long-

# The Baptist Record

PUFLISHED EVERY THURSDAY BY THE MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING JACKSON, MISSISSIPPI

R.B. GUNTER, CORRESPONDING SECRETARY P. I. LIPSEY, EDITOR

SUPSCRIPTION: \$2.00 a year, payable in advance. as second-class matter April 4, 1919, at the Post flee at Jackson, Mississippi, under the Act of October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 1002 words, and marriage notices of 25 words, inserted

words, and marriage notices of 25 words, inserted all over these amounts will cost one cent a word, must accompany the notice.

### OBEYING THE TRUTH

The words of the New Testament observe and preserve certain fine distinctions in sense and meaning which are of the very essence of the gospel. There is no careless use of words in the Bible If those who are opposing what they Bible If those who are opposing what they choose to call a theory of mechanical inspiration, or dictation theory, would get their Bibles down study its words carefully they would get a big junch of cobwebs out of their heads. A dictionary, a concordance and a good reference Bible would enable them to find out a whole lot they didn't know before.

We are thinking now about that expression found in and characteristic of the New Testament, namely "obeying the truth", or its equiva-lent. That's a fine passage in I Peter 1:22, "Seeing be have purified your souls in obedience to the gruth unto unfeigned love of the brethren, love one stother from the heart fervently". See what it do soward straightening things out on the lasted a rou,—"purifying your hearts". See what it coes in producing proper relations to others, "unto unfeigned love of the brethren". See what produces this obedience to the truth, "having been hegotten again". But we leave that sermon for somebody else to preach. We are thinking now only of "obeying the truth".

Look at Romans 2:8. "But unto them that are factious, and sobey not the truth, but obey unrighjeousness, shall be wrath and indignation, tribelation and anguish, upon every soul that worketh evil. Here is the difference between those who obey the truth and those who do not.

Similar expressions are found in Romans 1:5 and 16:26, where Paul says, "We received grace and apostleship for the purpose of securing obedience of faith among all nations". Notice it is "obadience of faith". Again in Rom. 16:26 he says practically the same thing. In Acts 6:7 said "a great multitude of the priests were obeying the faith". You will find also several pastages which speak of "obeying the gospel". obeying the gospel, and obedience of faith, and obeying the truth are all one and the same. But they are of a wholly different quality from obeting the law. And the difference consists prinjarily in the difference between law and truth: or eather between the conception of law and the conception of truth.

Law is the concrete embodiment and tangible expression of authority, the authority of one who has the right and the ability to impose his will on another, on you and on me. It may be a father, or school teacher, or the state, or it may be field, or it may be a so-called church. It may be egitimate; it may be wholesome; it may be according to righteousness. Certainly the law of god is all of these. But its appeal is never to conscience or to reason. Its appeal is to prudense, expediency or fear. It is imposed upon us from without and accepted, if accepted, becance we dare not disobey.

But the obedience of faith, or obedience to the

truth is of a wholly different kind. It is an appeal to reason and conscience. The apostles testified, reasoned and persuaded. That is the preacher's office and method today. He does not approach with threats and penalties. He proclaims the truth. He asks acceptance of it because it is the truth, proven to be true. "Every man's conscience" is the citadel of attack for the apostle Paul and all the rest of us. Even to children he says obey your parents in the Lord for this is right. The gospel is an appeal to reason. It is not the imposition of a new authority, nor the enforcing of a new law; it is an effort to awaken the souls of men, to produce a living response in faith and willing, glad obedi-

But you will notice the result is the same. It is Obedience, the obedience that is produced in us by acceptance of the truth, the obedience of faith. It carries the whole man; not simply an assent, not a grudging compliance, not a forced and fearful surrender, but the complete compliance with the whole will of God. It is the turning of the whole man to God. That is why it results in the purifying of our souls, and that is why fervent love of the brethren is possible. But that is also why it is impossible without the regenerating power of God in the soul.

### WHAT IS THE GOSPEL?

On another page will be found an article by Brother J. E. Heath on "Warp and Filling", in which he sets forth his views as to the definition of the gospel. We are glad for the brethren who write in a fraternal spirit to express themselves when they think the editor is in error, and place will be given them in the Record as fas as space

Brother Heath says he does "not differ so much with him in his interpretation of the Scripture as a whole". We are glad to be together on this for this is where we got our knowledge of the gospel and of all the truth. Anything that does not come in this way and is not in accord with this is worse than useless.

Of course, any man can make his own definition of "the gospel", and then say that whatever is not included in that is no part of the gospel. We are perfectly willing for the content of the word to be determined by its use in the New Testa-We speak of the gospels of Matthew, Mark, Luke and John. Mark begins his account of the life of Jesus with these words: "The beginning of the gospel of Jesus Christ, the Son of God". And he doesn't begin at the death of Christ, as important as that is, but he begins with the preaching of John the Baptist, who preached the baptism of repentance, and the burden of his ministry was that men should repent and believe in him who was coming.

The trouble with a few preachers is that they dwell exclusively on faith and never have a word to say about repentance, forgetting that repentance toward God and faith in the Lord Jesus Christ are inseparable in the plan of salvation. There are some who are so jealous of the truth of imputed righteousness that they forget that the gospel was intended to produce righteousness, and if it does not produce righteousness it is not the gospel. Unlike Brother Heath we have no use for the word ethics, it is not in the Bible and is no part of the Bible plan. The Bible teaches righteousness.

Paul says "I am not ashamed of the gospel for it is the power of God unto salvation". And he gives as proof of this, "For therein is revealed a righteousness of God from faith unto faith". This can mean nothing else than that the gospel is continuous and progressive in its action and effect on those who believe; that the righteousness of God is not simply a thing imparted once for all, but a continuously expanding righteousness as faith appropriates it in conduct and life.

There are those who quote only a part of Paul's definition of the gospel. They say, "How that Christ died for our sins according to the scrip-

ture", and stop there. But Paul didn't stop there. He said, "He was buried and rose again the third day". The resurrection of Jesus is as much a part of the gospel as the death of Jesus. Without it there is no gospel. And yet there are some who continually preach the death of Jesus and never preach his resurrection.

Now the death of Jesus paid the penalty for our sins. But the resurrection of Jesus guarantees to us a new life. Paul not only wanted to be conformed to his death; he wanted to know the power of his resurrection. By his crucifixion we have his death imputed to us; by his resurrection we have his life imparted to us. "Being exalted to the right hand of God he hath poured forth this which ye see and hear".

It is our business and duty not simply to preach the obligation to live a righteous life, but what is more and better to show that the true gospel produces a righteous life. "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world". Righteousness is not something added to the gospel; it is the product of the gospel and the reason for its

Rev. M. M. Fulmer, formerly of Hernando, is now located at Ozona, Texas,

Pastor F. J. Chastain is evidently in favor with all the people at Coldwater, as they have asked him to superintend the school there next session.

We are sorry to learn that Pastor W. P. Price of Magnolia has had to go to the Baptist Hospital in New Orleans for a long rest in the hope of recuperating his strength.

Rev. Tom Tomlinson, former pastor of Griffith Memorial Baptist Church, of this city, is open for the pastorate, supply work, or meetings.

He may be reached at Jackson, Miss.

Evangelist R. G. Baucom was at Simmons University recently in a revival meeting. About 125 united with the church by baptism and by letter. Only four unsaved are now in the student body of nearly 1,000.

Dr. R. S. Gavin of Meridian has been called to Highland Church in that city and it is thought he will accept. The former pastor of Highland Church, Brother McGill, is now shepherding churches in Greene County.

At last report the county-wide revival meeting being conducted at the Fair Grounds in Gulfport by Brethren C. T. Johnson and D. Curtis Hall, is growing in numbers and in power. Pray for those servants of God and representatives of our State Board.

Pastor C. S. Wales of Ripley makes provision for a course of lectures every year in Clarke College at Newton for all the students, and having in mind especially the ministerial students. This year he asked the editor to deliver the lectures and he gladly accepted the invitation. The addresses were arranged after conference with President McLaurin and Pastor Greene of Newton. One was given every morning and the other at night along two different lines. We have never seen more serious attention given, and appreciation more clearly manifest. While attendance was voluntary, practically the whole body of students was present and many people from out in town came, though the weather and sickness hindered somewhat. The morning subjects were taken from one of the books of the Bible and the evening subjects were taken from the Bible teaching as to the Holy Spirit. Some special addresses were also made to a few of the classes. We were delighted with the decorous conduct of the student body and their seriousness of purl didn't stop there. se again the third sus is as much a of Jesus. Withnd yet there are he death of Jesus

, March 17, 1927

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# **Convention Board Department**

R. B. Gunter, Corresponding Secretary

#### Debts Not Inspiring

Dr. Austin Crouch of Murfreesboro, Tennessee, Chairman of the Efficiency Committee of the Southern Baptist Convention has the following figures concerning indebtedness on Southern Baptist Boards and Institutions:

Foreign Mission Board indebtedness..\$1,748,674.75 Home Mission Board indebtedness.... 1,681,260.83 Education Board indebtedness 346,286,35 Baptist Bible Institute indebtedness.. 331,570.32 Southwestern Seminary indebtedness 230,932.58 Southern Baptist Hospital, New Or-

834,913.92

The report of the Southern Baptist Theological Seminary indebtedness was not in hand at the time the above was given. It is believed that the Southern Baptist Theological Seminary indebtedness will be near \$1,000,000.00, or that by the time the Southern Baptist Convention meets the Southwide indebtedness will amount to \$6,000,-000.00

It is true that our assets exceed this amount by far, but this indebtedness should be removed at the earliest possible date; in the first place because we owe it, in the second place because of the large sum of interest, in the third place because we need all of the available funds with which to carry on the work as now outlined, and in the fourth place the removal of this indebtedness will greatly accentuate our activities. It will encourage, strengthen and enliven our people.

Southern Baptists ought to get out of debt. Then they should stay out by not making any more debts. The work should be carried on with increased vigor and our people should make their contributions larger in order that the cords may be lengthened and the stakes may be strengthened.

### Answers to Tithing Questions

A sister asks first should pastors' salaries be paid out of a tithe.

Answer, a part of the tithe should go for this

Should we tithe the eggs we eat as well as the proceeds from those we sell?

Answer, yes.

If you buy a horse for \$60.00 and sell him for \$100.00, what will you tithe?

Answer, if you previously tithed the \$60.00 with which you made the purchase, you should tithe \$40.00 instead of the \$100.00. If you had not previously tithed the \$60.00, then tithe

If I raise a colt at a cost of \$60.00 and sell him for \$100.00, what will I tithe?

Answer, you tithe \$40.00 if you had previously tithed the \$60.00 which his raising cost.

Should money be paid into the W. M. S. and then be sent to the Cooperative Program both or be held and sent at the season's week of prayer and pay the rest to the needy of our town and neighboring towns?

Answer, send money direct to the Cooperative Program Board and save time and expense. The Bible plan is to give weekly as you have received and the Bible recognizes but one treasury for the Lord's money and that is the Lord's treasury. There is danger when one begins to charge his tithe with what he gives to the poor in his community. The first thing he knows it will all go in that way and the giver can have no part in carrying out the commission to the ends of the Statistics from Associational Minutes Interesting

It is to be observed in the first place that some associational minutes did not furnish statistics. It should also be borne in mind that the statistics which will come out in the State Convention annual do not include statistics from the General Association and from the Landmark Baptist Churches. We have not these statistics in hand.

Two associations gave no reports on baptsims for last year. Without these two we have 9,518. Three associations did not give the church membership. Without these we have 188,095 white Baptists in Mississippi, not including Landmarks and General Association Baptists.

The contributions to local church is \$1,046,-009.10. The gifts for all missions, education and benevolences, amount to \$130,812.01. This shows that many churches did not report their contributions for the receipts in the office are far in excess of this. We hope that our churches will soon realize the importance of statistics and of accuracy in reporting.

The total contributions to local and denominational work, according to the statistics given in the associational minutes, amount to \$1,176,-831.11

The value of church houses and grounds in those associations reporting amounts to \$5,799,-896.30. The value of pastors' homes is \$715,-944.99. The value of all church property is \$6,515,814.29.

### State Convention Annual

The State Convention annual will be out within a few days. We have just received minutes of the last district association. A good deal of time and expense could be saved if all associational clerks would have minutes printed as soon as the associations shall have adjourned and send a copy to the State Convention Board. Where this could not be done, they could fill out the statistical blanks immediately and return them to the Board office and thus avoid the delay in the printing of the minutes. The Corresponding Secretary has been made the Statistical Secretary and he is unwilling to place in the minutes statistics which are a year old. Copies of the Convention annual will be mailed to pastors and to those at the head of denominational institutions, within a very short time.

### TO GREENWOOD

Preparations are going steadily forward in Greenwood for the reception and entertainment of delegates to the State Sunday School and B. Y. P. U. Convention which will be in session in Greenwood March 22, 23 and 24. The Reception Committee is arranging to have automobiles at each train to convey the delegates and visitors to the registration room, and to convey them to their homes after they have received home assignments. The Registration Committee is arranging to handle the mater of registration as expeditiously as possible, thus avoiding unnecessary delay and inconvenience. The Homes Committee has been busily at work securing home accommodations for the delegates, and are arranging to have them furnished with a place to sleep and breakfast. All delegates and vsiitors will be expected to pay for their own meals. The Luncheon Committee has arranged to have meals served by the Woman's Club and several church organizations at the rate of 50 cents a meal, all of these organizations having the same menu for the different meals. This Committee is arranging to sell tickets for these meals at the time the delegates register, so that they may

know definitely how many to prepare meals for. The first meeting place will be at the First Baptist Church at 7:00 Tuesday evening. All Conferences of the Sunday School will be in the First Baptist Church, while those for the B. Y. P. U. will be held in the First Methodist Church, only one block distant. The general meetings on Wednesday and Thursday will be held in the High School auditorium, the largest auditorium in the city. The Registration Committee has secured the Confederate Memorial building, just opposite the First Baptist Church, as registration headquarters, and all delegates and visitors who come to the Convention in automobiles are requested to go directly to the Memorial building.

Trains on the C. & G. Ry. arrive as follows: East bound, 9:15 a. m., 1:15 p. m., and 6:00 p. m.; West bound, 7:45 a. m., 12:05 and 5:00 p. m. Persons intending to come from points east near West Point are urged to arrange to come on train number 11, arriving in Greenwood at 5:00 p. m. Persons from points south are urged to arrange to come via Winona and connect with train 11. Those coming from points west of Greenwood may come on train 8, arriving at 6:00 p. m. They will thus arrive here in ample time to be assigned to homes, conveyed there and return to the church in time for the opening hour at 7 o'clock. The trains on the Y. & M. V. Ry. from Grenada arrive at 7:20 a. m., 2:10 and 6:30 p. m. Persons coming from Grenada and that section may come on the 6:30 p. m. train Tuesday and be taken care of in time to be at the opening meeting. Trains on the Y. & M. V. Ry. from Clarksdale arrive at 7:30 a. m., 3:05 and 9:40 p. m., while those from Yazoo City and Jackson arrive at 11:42 a. m. and 8:15 p. m.

-W. E. Blanks, Chairman, Publicity Committee.

### PROGRAM ELEMENTARY LEAGUE MEETING Tuesday Afternoon-3:30 O'Clock

Song Devotional

Minutes of last meeting read and approved Secretary records number present from each Di-

vision of Eltmentary Departments

Greetings from President

Welcome—Mrs. L. F. Ferguson Response—Mrs. E. L. Posey

What is the Elementary League?-Miss Jennie

Watts Acrostic, to be read by all

How We Observed Children's Week-Mrs. C. P. Long

Attractive Handwork and What it Means-Mrs. F. A. McCoy

League Talk-Mrs. Myrtle R. Creasman Round Table-(having some definite things discussed)

Business

Dismissal

If you work in the Elementary Department of your church be sure and make your plans to be in this meeting.

### EVANGELISTIC CONFERENCE AGAIN

I want to lend my endorsement to the suggestion of Bro. Bryan Simmons concerning an Evangelistic Conference.

Like Dr. Cox, of Gloster, I don't know when would be a good time to have it or where it ought to be held. I am of the opinion that there ought to be two conferences-one in north Mississippi and another in south Mississippi. We need a great revival season, and we need it now. Let's have the Evangelistic Conference, or Conferences-a few days together for prayer and study will help wonderfully.

-J. B. Quin.

Philadelphia invites the Northern Baptist Convention for 1928. The meeting this year is in Chicago.

### I AM SORRY J. W. Lee

fter reading very carefully Dr. Mullins' aron "The Seminary and the signing up questica", I want to say that I am sorry; first, bese Dr. Mullins and the Seminary faculty interreted the action of the Houston Convention in its deliverance on evolution and the Tull resolusion so differently from the brethren of all the other South wide institutions participating in the Unified Budget,

The brethren of all the other South-wide instations interpreted the deliverance of the Convention and the Tull resolution in their right

mining and acted accordingly.

The President and Trustees of the Southwestern Siminary accepted the deliverance of the Convention on evolution and made it their own deliverance right on the spot.

It is unfortunate that the President and facuny of the Southern Baptist Theological Seminary are all alone in their interpretation of the on and surpose of the Convention.

action and surpose of the Convention.

If Dr. Mutins and his faculty are the only ones who put the right construction on the action of Convention, then it is a reflection on the elligence of the brethren of the other Southride institutions because they all put a different construction on the Convention's action from that the Seminary faculty.

Second, I am sorry because the reasons given Dr. Mullins for interpreting the action of the

convention as he did have more of the appearance of an excuse than a reason.

In his fourth reason for interpreting the action of the Convention as he did, he tells us that to the Convention as he did, he tells us that to interpret the action of the Convention other than way he did would be putting the action of Convention on a par with the decrees of the conomical guncils of the Roman and Greek Catholics, or words to that effect. This is very far fetched and has the appearance of muddying water to rive an opportunity of escape.

It also reflects on the intelligence of the many rethren of the other South-wide institutions who fut a different construction on the action and surpose of the Convention in passing the Tull

Third: Jam sorry because in Dr. Mullins' fifth ason for interpreting the action of the Convenon as he did he has clearly implied that to have iterpreted it otherwise would have been a radal departure from Baptist principles and prac-

The President and Trustees of the Southwestern meminary interpreted the action of the Convention differently from Dr. Mullins and his faculty.

Will Dr. Mullins and his faculty say that Dr. carborough and his trustees "departed from and his trustees "departed from Saptist principles and practice" when they imnediately accepted the deliverance of the Conention on evolution and made it their own degiverance right on the spot?

Fourth 1 am sorry that Dr. Mullins and his faculty de not sign up like the brethren of the other South-wide institutions before the Oklahoma and Louisiana Conventions ordered all money withheld from institutions until they did There is no way of avoiding the appearnce that the names of Dr. Mullins and his facfulty went to the dotted line because money was ordered withheld until they did sign.

If these brethren were not influenced by money it is exceedingly unfortunate that it has that

appearance.

Fifth: I am sorry Dr. Mullins felt it necessary to get the opinion of attorneys before sign-ing up, because it has the appearance of seeking an honorable way out of doing what the Convention asked him to do and what he apparently did not want to do.

Section 9 in the fundamental laws of the Seminary copers the case and needs no lawyer to interpret it. It reads, as follows:

"Every Professor of the Institution shall be a member of a regular Baptist Church and all persons accepting professorships in this Seminary

shall be considered, by such acceptance, as engaging to teach in accordance with, and not contrary to, the Abstract of Principles hereinafter laid down; a departure from such principles, on hsi part, shall be considered ground for his resignation as removal by the Trustees."

Now the whole thing in a nut-shell is this: Is the deliverance of the Houston Convention on evolution and the Tull resolution "in accordance with, and not contrary to, the Abstract of Prinples, on his part, shall be considered ground for ance with, and not contrary to, the Abstract of Principles of the Seminary, then certainly no interest of the Seminary is in jeopardy when the faculty signs them.

It does not take a Louisville lawyer, nor a Philadelphia lawyer either to see that.

Then the opinion of the Louisville attorneys which Dr. Mullins gives to the readers is reduced to its last analysis, it is simply this: If the Trustees and faculty of the Seminary commit themselves to a policy and teaching not in accordance with, but contrary to the Abstract of Principles of the Seminary then the endowment and all other interest of the Seminary is seriously jeopardized.

Certainly no one will dispute this, but on the other hand will rejoice that such is the case. Southern Baptists would not give to the Seminary

if such were not true.

But these wise and learned Louisville attorneys do not tell us that subscribing to the deliverance of the Houston Convention on evolution is "not cordance with, but contrary to, the Abstract of Principles of the Seminary". This is very significant.

It does not take a Solomon to see that subscribing to the deliverance of the Houston Convention on evolution is in accord with, and not contrary to, the Abstract of Principles of the Seminary.

If the deliverance of the Houston Convention on evolution is not in accord with, but contrary to, the Abstract of Principles of the Seminary then the Convention does not need to change her deliverance, but the Abstract of Principles of the Seminary needs to be changed regardless of cost.

Sixth: I am sorry Dr. Mullins fought so hard to keep the phrase "and not by evolution" out of our statement of faith in Memphis, and now my sorrow is increased by his apparent efforts to find a way out of signing the deliverance of the Houston Convention on evolution as he was requested to do by the Tull resolution.

Seventh: Dr. Mullins is hurting the Unified Budget, and what hurts the Unified Budget hurts all the causes provided for in the budget, including the Seminary, and that is what makes me so sorry.

In conclusion, let me say to any and everyone who reads the above-let us for the sake of Dr. Mullins and the cause of Christ try to believe he is perfectly sincere in spite of appearances. Let us further hope that he will soon see the harm he is doing and cease to grieve so many of his brethren by the comfort he is giving to the mod-

### "GOING DEEPER WITH OUR ORGANIZATION W. M. Rostick

The first Southwide Sunday School Conference held in Memphis January 18-21 without a doubt was the greatest single achievement of our Sunday School Board. The fruits of this conference will be gathered through the many years of the future. Every session of each division, and the general meetings were engaging and reached high-water mark. One attending this conference saw anew the bigness and importance of our Sunday School work. I was never quite so impressed with the machinery of our denomination. I believe that we have the finest organization of any religious body on earth. While watching the movements of men and women in this elaborate organization, I had a serious thought in another direction. I wondered why we had spent

thousands of dollars, and years of our best thought and energy organizing and building a perfect organization for our young people, and our W. M. S., and Sunday School, and that no one had thought of organizing our people in a way to bring them to their knees before God.

The average prayer meeting of the average Baptist church must be an abomination unto God. Very few seem to care whether it lives or dies. The leaders of the Sunday School, the leaders of the B. Y. P. U., the leaders of the W. M. S. will frankly tell you that they cannot put over their work without prayer. But where are they at the prayer meeting hour?

God has placed his approval upon all the organizations of our churches. Marvelous has been the growth of the B. Y. P. U. The blessings of God have attended it. There is not to be found in all the earth a more complete organization than the W. M. U. of the South. God says: "It is mine, the apple of mine eye." The Sunday Schools of the Southland are all, and even more, than they are reported to be. Our Sunday School Board will astonish the world religious the next ten years by its achievements.

Why can't we go further with our organization and build the prayer life of our church and denomination? Why can't we utilize the splendid organizations at hand to build the spiritual life of our people? Is it that men and women will work only to keep machinery going? Have they no spiritual concern about their churches and denomination? To run a machine is child's play. It takes big, consecrated men and women to get down and attend to spiritual values. Prayerreal prayer is the most difficult thing we are called upon to do.

Leaders of our denomination are constantly planning, and making programs to cure all the ills, and bring down revivals, etc. I don't believe it. We need the ONE POINT SYSTEM-the point of God's power. That comes through prayer.

Another says: "Tithing will solve our prob-lems as a denomination". It might solve the financial problem. But you are still left with the problem of problems, the spiritual problem of your church. B. Y. P. U.'s, W. M. S.'s, Sunday Schools and all the rest will not cure our ills nor solve our problems as a denomination. They have been tried. They have been weighed in the balances and found wanting.

The thing I am pleading for is the main thing. Building all these fine organizations without building the prayer life of the individual and the prayer life of the church is like building a fine church house, furnishing it elaborately, putting in your organ, and your pews and failing to put in a boiler room. We have built well, but thousands of our people have given little attention to the boiler room.

Let's start a movement that will utilize our fine machinery in building the mid-week prayer service of our churches. Suppose we take the machinery in hand and use it in turning the people to the house of prayer.

Have we not as much scripture supporting an organization to build a prayer meeting as we have for a B. Y. P. U. or Sunday School or a W. M. S.?

I believe there will be a new day for Southern Baptists when they spend as much time, and thought in bringing the people to their knees in prayer, as they do in building B. Y. P. U.'s, Sunday Schools, etc.

Church debts, Board debts, all other denominational debts will be paid when God's people turn to Him in prayer. Missionaries longing to return to their fields of labor will set their sails when the people look to God in prayer. The hundreds of young men and women who have trained themselves for missionary work will be speeded on their way to new fields of service when Southern Baptists pray. Revivals-real heaven sent revivals will cover the earth as the waters cover the seas when Southern Baptists begin to pray.

O! God bring Southern Baptists to their knees.

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### "WARP AND FILLING"

The editorial which appeared in The Baptist Record February 17th, under the head: "Warp And Filling", reminds the writer of another editorial which appeared sometime ago in the same paper, entitled: "A Denatured Gospel". Both these editorials criticize those who persist in setting forth—as the whole gospel—what the editor believes to be only one side of the gospel; or as he describes it in his parable of "Warp And Filling", as only one-half of the gospel.

The writer begs leave to differ with him and now begs for space to defend his position. I do not differ, so much, with him in his interpretation of the Scripture, as a whole; but I differ with him in his interpretatoin of the gospel of grace.

As to his teaching of what we are called unto by the gospel, such as good conduct, moral righteousness, good works, etc., we are perfectly agreed. A great portion of the Bible was written for that purpose. But we have no right to call such teaching-as valuable as it is-the gospel of Christ. The teaching of ethics is not the teaching of the gospel, nor any part of it. But that is not saying that we should not teach ethics. You can get the highest type of moral instruction in the Masonic lodge, but it does not pretend to be the gospel or any part of it. Moses. the great teacher and man of God who was "faithful in all his house" gave the people the law of God and ethical instructions, yet he did not think of calling such teaching "the gospel". In fact, it was not the gospel, but law and ethics. Now it is true that it is a mistake to teach or preach the gospel exclusively, and never stop to give ethical instruction as to the duty and privilege of a Christian to maintain good works, build character, etc. But why insist on mixing it all up together, and labelling it a full gospel? The moulding of Christian character comes after the whole gospel has been preached and believed. and comes about by a gradual growth and is not contributable directly to the effect of the gospel.

I trust that I have made myself clear on the subject. But I must insist that the whole gospel -which is good news of glad tidings—is set forth in the substitutionary death, burial and resurrection of Christ, whom God had set forth to be a propitiation through faith in His blood. And it is "the power of God unto salvation to everyone that believeth". It is exclusively of grace.

\_J. E. Heath, Winona, Miss. (R. 8.)

Judge Lindsey, if correctly reported, says to Bishop Manning:

"Because I care so much for the sanctity and permanence of the American home I am bitterly opposed to the illicit sex relationships and the unlegalized unions now existing between people, which I contend is due largely to the rigidity of the marriage code promulgated by you and your Church."

Bishop Manning answers:

"In reply to your telegram I beg to say that for Christians the moral standards given to the world by Christ are not open to debate. In spite of your assertions to the contrary, the temporary, so-called 'companionate marriage' advocated by yourself and others is not a marriage but only another name for free love. Your teachings would lead not forward but backward to those conditions which destroyed the old pagan world. In your writings you reject and hold up to contempt the Christian ideal of morality and purity. Such teaching is a sin against God, an insult to the womanhood and manhood of our land, and should be condemned by all good citizens."—The Living Church.

The ideal plan and the Scriptural plan is for every person to tithe his income, and bring it to the House of God. This would mean great joy to the individual and great relief to the church, and denominational work. Let us do our very best. (Church Chimes, First Church, Grenada.)

# Budget Department By J. S. Deaton, Director of Stewardship and Budget "Every member of every church contributing every week to every cause, in proportion to his ability"

HEADWAY

The Stewardship Institutes, which began March 1st, and to continue through April 15th, are making satisfactory progress. To date, twenty-six associations have reported, indicating their plan for putting on the stewardship work. Several institutes have been held already with fine results. It has been our privilege and pleasure to teach in two of these. The interest was good in both the Hazlehurst and Hattiesburg schools, but on account of the severe cold weather which struck us on the night of the opening session at Hattiesburg the attendance was not so large as that at Hazlehurst.

The pastors of Lebanon Association were loyal and cooperant in the work. We were sorry to lose Brother Materne, of Lumberton, after the first night, who was compelled to return to his home on account of an attack of flu. It was the unanimous opinion of all the pastors in attendance that we are on the right road to success in carrying out the Cooperative Program in our churches. It was indeed gratifying and encouraging to have so many expressions of appreciation from the pastors in commendation of the work we are trying to do through the Stewardship Institutes. It was the conviction of all present that our people must be taught the New Testament doctrine of stewardship-the right use of life and substance-before we can ever hope to make any substantial step forward. The day . of spasmodic spurts in Kingdom progress is over. We must settle down to systematic, patient, persistent teaching. We will grow a generation of systematic, proportionate supporters of all Kingdom enterprises only in proportion as we teach and train them in the habit of giving of their time, talent and possessions unto the Lord as the Kingdom needs may demand. We are not opposed to spasms in religious work. It is better to have an occasional spasm than never to move at all. Indeed, this is about the only way you can ever hope to get action at all on the part of many good people, but this is not to argue in favor of spasms. If we cannot get some people to move steadily, keeping step with the great army of God's people, who are marching on to victory, then let us encourage them in having an occasional spasm, in the hope that some day they will realize that there is a better way.

We greatly appreciated the fine messages brought us by Dr. B. H. Lovelace. All of his messages were informing and inspiring. Dr. Lovelace is a great student of God's Word, and the people of Hattiesburg thoroughly enjoyed his messages.

Let every association which has not planned for this work begin to do so immediately. As soon as you have settled upon the time, please write us so we may be able to furnish the necessary help, wherever such help is desired. These schools should prove a great blessing to our churches and stimulate all of our work. Let us press them and encourage all of our churches to put on, at least once a year, this work, and train our constituency in regular, weekly, proportionate support of all Kingdom causes.

### STEPS IN STEWARDSHIP

The earth did not belong to my ancestors; they could not give it to me. It will not belong to my children; I cannot bequeath it to them. It does belong to God; he entrusts a share of its care to I am his steward.

Stewards are not required to be wealthy or brilliant; but they are required to be faithful.

STEWARDSHIP INSTITUTES MAKING FINE Faithful stewardship is not a passive affair; it calls for thoughtful prayer, honest study and work, and joyful obedience.

The tithe is an acknowledgment that all I have belongs to God. I am his debtor. The tithe is not a free-will offering. It is a debt to God for his work. To withhold it is to rob God (Mal. 3:8).

The Christian who prays "Thy Kingdom come" should be willing to pay as he prays. The tithe will take care of the regular financial needs in Kingdom building. Petition is folly, if the petitioner refuses to do his part in bringing the desired events to pass. (Baptist Bugler, Eupora, Miss.) . . .

### CHURCHES SHOULD STRESS SYSTEMATIC AND PROPORTIONATE GIVING FOR THE SAKE OF MEMBERS

Among the many other reasons why churches should put on the Every Member Canvass for the enlistment of their members in giving regularly to the support of local objects and the Cooperative Program, there may be enumerated the

1. Support of God's causes is essential to the expression of our love for God: "If ye love me, ye will keep my commandments". (Jno. 14:15.) "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46.)

Failure to do our duty in this connection means the impoverishment of the soul: "He that soweth sparingly shall reap also sparingly (II Cor. 9:6). "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want" (Prov. 11:24).

3. Doing our duty means the growth of the soul: (1) Such a soul enjoys the love of God-"Let each man do according as he has purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

(2) Such a soul enjoys prosperity-"Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." (Luke 6:38) "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully" (II Cor. 9:6).

Liberality expands the soul: "The liberal soul shall be made fat" (Prov. 11:25).

 Faithfulness in duty will earn the eternal ap-proval of the Father: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord" (Matt.

(Collins Bulletin, J. B. Parker, Editor.)

Dr. Harry Pratt Judson, former president of Chicago University, died March 4th.

One of the most interesting phenomena in modern education is the labor college. Such an institution is not merely a college for the sons and daughters of wage workers, nor an institution which offers opportunities for various kinds of work to enable the student to pay his expenses. It is rather a school in which useful labor, at work provided by the college, is an essential feature of the schedule and required of all students. Labor is a regular part of the college discipline. The usual plan calls for alternating terms of several weeks, one term being given to study and recitation, the other to work.—The Baptist.

# Mississippi Woman's Missionary Union

**OUR STATE OFFICERS** 

MRS. A. J. AVEN, President, Clin BUNVARD, 1st Vice-President, Madison DOUGHTY, 2nd Vice-President, Shaw W. BROWN, 3rd Vice-President, Tupelo SIMMONS, 4th Vice-President, Meridian PACK, 5th Vice-President, Hattiesburg TOLER, 6th Vice-President, Gloster

MISS M. M. LACKEY, Editor and Corresponding Steretary, Jackson

MRS. A. MRS. D. MISS FA MRS. D. MRS. J. MRS. W

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson

AVEN, W. M. U. Vice-President, Clinton
I. NELSON, Recording Secretary, Clinton
NIE TRAYLOR, Young Peoples' Leader, Jackson
I. NELSON, College Correspondent, Clinton
II. NELSON, College Correspondent, Clinton
III. NELSON, College Corre

### OTHER MEMBERS EXECUTIVE BOARD

MRS P. H. VIRDEN, 1st District, Canton

MRS. C. LONGEST, 3rd District, University
MRS. W. H. VAN LANDINGHAM, 4th District, West Point
MRS. J. A. TAYLOR, 6th District, Brookhaven

### Enlistment Posters

Our College girls in each of the Colleges are ling urged to prepare an Enlistment Poster: ame to be sent to our State Convention in Me-dian. From those sent in the best will be se-lected and forwarded to the Southern Baptist Convention W. M. U., where similar posters from all the stars will be displayed. Of course the pain idea ( Enlistment; but there is ample lati-tide for the expressions of ideas and ideals. We frust a number of our girls will undertake this gleasing talk

We want all the posters that have helped you n your work sent to us at Meridian for display juring the convention. Please take note of this, isters and leaders of all departments of our What is good for your Organization is good for the rest of us. Mrs. Oscar Yarbrough, 314 16th givenue, Meridian, will have charge of his display she is looking to each of us to help per out. Cather up your posters and send them to her by Narch 31st if possible.

Y. W. A. Banquet .- Our Miss Traylor has aranged with the Meridian ladies for a Y. W. A. Banquet during the Convention. You know this s the 20th Anniversary of the Y. W. A., and she proposes in this way to celebrate this birthday. he hereby extends a cordial invitation to every W. A. it the State to be present at this "Felwship Fertival". The place is Southern Hotel offee Room. The time Wednesday afternoon, Six o'clock, sharp. And the price is seventy-five senty per plate. A goodly attendance is expected.

Pre-Convention Conferences. Our Pre-Convenion Conferences will be held as usual on Wedneslya and Thursday mornings during the Convenion, in the First Baptist Church, at 8:30 o'clock. They will youn just fifty minutes. It will be necessary to allow ten minutes between Conferinces and the regular sessions, so that we may all be in our places when the Convention opens at 9:30.

There will be a Personal Service Conference ander the direction of State Leader Mrs. H. F. Broach. A Mission Study Conference, under the direction of Mrs. Fred Hammack. A Stewardship Conference under Mrs. R. B. Gunter. Four Young eople's Conferences provided for by Miss Tray-A Superintendents' Conference provided for or. by Miss Lackey, All the above named Leaders may secure other workers to assist. These Con-derences will be well worth while; and we trust will be attended by all Convention guests.

Railroad receipts. Your attention is again called to the sact that we will be allowed reduced rates for the Convention trip, going by railroad, PROVIDED be secure RECEIPTS from our home agent when we purchase tickets. By showing these receipt in Meridian, when buying ticket for return, we are allowed the reduction. There is one other proviso that is needful for us to note: We must have as many as 250 who go by note: rail. Let us each secure this receipt, not merely to secure our own reduction but to help out others.

You will all rejoice with Elizabeth Kethley and her mother in that they are with each other again. Elizabeth arrived Friday, the 11th. She hopes to bring us a message some time during the Convention in Meridian. Her heart is very much with her war torn Chinese friends; but she is optimistic. Good will come from it all.

### An Appeal

How many societies in the State of Mississippi could give \$1,000 on the Self-Denial Thank-offering?

How many could give \$500?

This is an opportunity when the brethren can help the women by giving them a larger share in the family benevolence. We are going to stand by the budget but now is the time for Thankofferings-for sacrificial giving-and every dollar given this way will go to Home Missions and be thoroughly in accord with our program, for this season and the Christmas offering for Foreign Missions is a part of that program. In a number of places this sentiment of helping the women is thrilling in Georgia. One brother said:

"Brother Gray, that is a fine idea and I wish to say that I will see that my wife gives \$500 on this Thank-offering.". It thrilled the fifteen or twenty men present who are going to do sim-

We are true to the program but this is a special offering that is a part of the program. The difference between the budget and these extra seasons is that the budget extends throughout the year supported by all and distributable on a percentage basis whereas the special offering is periodic and chiefly by our women and non-distributable.

I know we have your hearty sympathy and prayers and I trust my old State will come up in a great way at this season.

Yours most sincerely.

-B. D. Gray, Corresponding Secretary.

### A Great Home Mission Challenge!

The greatest challenge ever made to Southern Baptists comes from those who are on the field and know the vital need of Home Missions and the sacrificial gifts of our Home Board missionaries. These ought to challenge us to meet them with gifts worth while to Home Missions during the March Week of Prayer.

Study prayerfully the sacrificial gifts below in order to provide for another needed worker and leader among the Mexicans when it was found that the budget for this Department appropriating \$121,500 had been exhausted. May the Holy Spirit lead you to act as you read!

To provide for six months' salary of C. D. Daniel, the following brethren raised the amount needed out of their meagre salaries:

		Gives per mo.
Rev. Paul Bell, Bastrop, Texas	\$150.00	\$50.00
Rev. L. Ortiz, Uvalde, Texas	110.00	10.00
Rev. D. Ruiz, San Angelo, Tex	125.00	5.00
Rev. E. G. Dominguez, San An-		
tonio, Tex.	125.00	5.00
Rev. V. R. Gonzalez, Wichita		
Falls, Tex.	100.00	5.00

Rev. J. H. Lopez, Pearsall, Tex	65.00	5.00
Rev. J. E. Garcia, Lareda, Tex	125.00	5.00
Rev. Cayeto Garcia, Del Rio, Tex.	95.00	5.00
Rev. D. Delgado, Corpus Christi,		
Tex	75.00	5.00
Rev. B. Diaz, Marlin, Tex	50.00	5.00
Rev. F. A. Hernandez, Cameron,		
Tex	50.00	5.00
Rev. E. V. Rodriguez, Kerrville,		
Tex.	100.00	5.00
Later: Rev. Wm. Ibarra, Bryan,		
Tex	100.00	5.00

Rev. Geo. B. Mixim, Brownsville, wrote: "Take \$35.00 out of my pay check this month for Dr. Daniel's salary."

Rev. D. Ruiz, San Antonio, sent check \$50.00 to be applied in the same way.

Other unsolicited gifts: Surprise of love and devotion came in the December mail for the First Mexican Churches at San Antonio \$50.00; Laredo \$7.00; Bryan \$6.00; Cameron \$10.00; Harlingen \$15.00; Uvalde \$10.00.

Out of their poverty, with large families, these good people express their love and loyalty to our

The First Italian Church, Tampa, Florida, sends \$50.00 as a special offering.

The Indians are showing their appreciation of the service the Home Board is rendering with a gift from the Chilocco B. Y. P. U. of \$50.00; Osage Church No. 1 with a gift of \$54.00. This latter church is also paying for the lot on the Ponca Reservation for their new Mission amounting to I200.00. The Berea Indian Church sends \$28.50.

Miss Mary Kelly, our Missionary at Christopher, Illinois, in November wrote us: "I want my salary for this month to be divided as follows: To State Missions \$26.00; Foreign Missions \$26.00; Home Missions \$28.00;" total eighty dollars, her entire salary for that month.

Let our Women with Thank-offerings during the Week of Prayer meet these challenges of loving sacrifice and pay the debt on the Home Mission Board!

Home Mission Rooms, Atlanta, Georgia.

More people die as a result of laziness than do from over-work. And there are more business failures from laziness than from dishonesty.

Two new church papers have reached our desk, The Raleigh Baptist and the Baptist Evangel of Louisville. Pastors McMillin and Crawford believe that in this way their people can be better informed and enlightened. They are well gotten up and are true to the Book and the work of the Kingdom.

The Foreign Mission Board receipts for the past ten months were \$822,708.97 as compared with \$1,605,719.76 a year ago for the same period. The contributions from Mississippi were \$47,-801.07, which was nearly \$25,000.00 short of the same time last year. However, a total of \$230,-266.82 has been given by all the states on the debt of the board. Of this Mississippi gave \$8,827.19. Mississippi stands eighth in the line of givers among the states.

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Jackson

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary Oxford, Mississippi

Senior B. Y. P. U., Kosciusko

Thursday, March 17, 1927

The entire B. Y. P. U. seems to be on the bound. The membership of the Senior Union is larger than it has been in several years. The first of January we had enough members to organize a third group. Mr. Clarence Williams was elected Group Captain. Although we are proud of an increasing number of members, we have had to give up two of our best members. Mr. Granville Myrick, who was President, and Miss Mabel Price, who was Vice-President, have taken the place of leaders in the two Intermediate Unions. The officers elected to take their places are: Mr. Charlie Williams, President; Mr. Grady Crawley, Vice-President.

The banquet given Valentine evening at the church was declared by all present to be one of the most successful social events we have ever had. There were twenty-five present. The table was beautiful with its color scheme of red and white. The food was delicious. Speeches were made on various subjects; all of them were very interesting.

We are also glad to report that every union in the B. Y. P. U. was A-1 last quarter, and we hope we can say the same next quarter.

-Jessye McPhail, Cor. Sec'y.

State Teachers College B. Y. P. U. Hattiesburg, Miss., March 13, 1927.

Travis and Leavell B. Y. P. U.'s enjoyed a very pleasant program tonight given by Woman's College B. Y. P. U. The title of the program was the "Marriage of Miss B. Y. P. U. Spirit to Mr. Our B. Y. P. U." This program had been arranged nicely and we all enjoyed it.

After the program we planned to have a picnic next Saturday. Of course, this is very interesting to every member of the B. Y. P. U.

We were dismissed with a prayer by Mr. A. L. Nix.

—Clyde Ales, Cor. Secty.

The Raymond B. Y. P. U.

What we want to be and what

we want to do, we will be and we will do"; so reads the slogan of the Raymond B. Y. P. U., with its spirited numbers. I just want to tell the folks of Baptist land about our B. Y. P. U. down here at Raymond, where the spirit of school life reigns, in a measure, supreme. The Hinds County Junior College is located at Raymond, and for that reason, it is possible to have one of the best young people's religious organizations in the state. And because of the fact that we, in a measure, have been successful in our work of this kind, we judge that our fellow workers throughout the state would be interested in what we are doing

Since the time that the county

college was established at Raymond ten years ago, there has been a good live-wire B. Y. P. U. here, spirited and hard working for the right. The nineteen hundred and twenty-seven bunch have not faltered nor let the flag drop; instead, they have hoisted the flag higher in the elements, the flag on which is written the words "Toil on". They have not fallen behind the mark of past years; instead, they have ventured forth past the next milestone. They are profiting by the work of former organizations in the town and making good their heritage. We have about seventy-five enrolled members, of which at least sixty are loyal ones. In fact, the membership is so large that in the beginning it was deemed best to divide the organization into two unions. This was effected in the very beginning, the Rushing and the Spizzerinktum unions they were named, the former in honor of their local pastor adviser and the latter because of its meaning. So they put out on the road to work in a sort of spirit of friendly rivalry, which has been manifested all along through the months since. A contest was staged over a period of weeks, in what is entitled "The War of the Roses", the two unions competing for victory in the numbers reading their daily Bible readings assigned in the Quarterly, the prize of which will be a social for the entire B. Y. P. U. to be given by the losing union. The Spizzerinktum, holding up the standard of the meaning of its name, has won out thus far. Every meeting night, those who have read all their Bible readings the past week, wear a rose; white, signifying those of the Spizzerinktum, and red those of the Rushing.

agricultural high school and junior

If any of you want to have a good time in working among the young people in their religious organization, just come on over to Raymond and pitch your tent. We have talent, zeal, and everything that it requires to make an organization of this kind one hundred per cent up to the minute. Come on over, we invite you.

-L. D. Mobley, Reporter.

### SABBATH

Will someone please tell me the Sabbath requirements in this dispensation? How do they differ from those in the Mosaic dispensation? What is the difference in the meaning of Sabbath in the Mosaic and the present dispensation? I am rather thoroughly convinced that there is a distinct difference in the meaning of the day in the two dispensations. But do not understand it. What saith the Lord? Why observe Sunday instead of Saturday? Not specially curious. But

want to know in order to do and

-A Reader.

### BIBLE INSTITUTE

Missionary Day at the Baptist Bible Institute is one of the "mountain peak experience" days. One day in each month is set aside for prayer service and an inspirational address to help the students to find the places where the Master would have them serve.

Missionary Day really begins the night before, and especially is this true with the girls. They have what is called a White Service or Conse cration Service. The leader of this White Service is chosen by the girls and she brings them a message that prepares their hearts for the coming day. At 6:30 the next morning prayer services are held by the different groups, the Foreign Missoin Band, the Religious Education Band and a group of students who do not belong to either. At 9 o'clock the various state clubs meet for special prayer. Then at 10:30 an inspirational address is delivered.

In February, Dr. Curtis Lee Laws, editor of the Watchman-Examiner and pastor of a Baptist Church in New York, delivered a very interesting address to the students. Dr. Laws has traveled extensively in the Orient and had an excellent opportunity to study the situations of the different Mission fields. These he presented very vividly, showing the great need of Christinaity to the darkened lands. All can not go, all cannot give, but surely all can utter a prayer to Him who can make all things possible.

-Norma Cutrer, Secretary Mississippi Club.

### MT. PISGAH, CARROLL COUNTY

We will have with us Aug. 21 to Sept. 1, Rev. W. W. Kyzar, our State Evangelist, and his singer, and we desire your prayers that God may send to us a great revival.

We have a new church just finished this last year, 34 feet by 64 feet, and will accommodate a good crowd.

The W. M. U.'s at their regular meeting last week decided to give the church a new piano, which they have placed in the church at the cost of \$350.00. We have the best ladies in the country.

God has wonderfully blessed us in the last four years: we have gone from fourth time work to full time.

We have a good Sunday School that meets every Sunday at 10:00 o'clock.

Our W. M. S. meets once a month, with Sister L. W. Knight as president.

We meet every Saturday night and have our B. Y. P. U., as the prayer meeting seems better Sunday night. We have two groups. The leaders are Mollie Harper and Willard Knight, and they are working hard to see which one can have the best meeting. Last Saturday night was Knight's time to have a program, which was just grand.

-L. D. Sellers, Pastor.

sterature !

Latest Books Published by Baptist Sunday School Board

### Ten Spiritual Ships SCARBOROUGH

\$1.50

A connected logical plea for improved discipleship. A plea based on certain clearly defined convictions. He recognizes Jesus Christ as the best resource that God has put within the reach of humanity. The ten chapters are Ownership, Sonship, Debtorship, Trusteeship, Guardianship, Ambassadorship, Fellowship, Stewardship, Fartnership and Companionship, Here you find the heaviest responsibilities of Christican people. You will resolve with the author to sail the high seas in these ships with assurance of triumphant entry into the port eternal.

The Ten Greatest Sayings of Jesus

J. C. MASSEE \$1.50

The author, pastor of Tremont Temple Baptist Church. Boston, and author of The Ten Greatest Words about Jesus, makes "utterances that symbolize the character and purpose of Christ." He feels that there are certain statements and passages which serve to indicate the basic philosophy of Jesus and the governing principles of his mission in the world. With this in mind, he has chosen those sayings which reveal the person of Christ as well as the high points of his teachings.

### BAPTIST BOOK STORE

JACKSON, MISS.

READ MORE GOOD BOOKS

Jackson, Mississippi, March 10, 1927.

WHEREAS, it is the desire of the stockholders of the BACK BAY HUNTING AND FISHING CLUB to surrender its charter,

to surrender its charter,

NOW, THEREFORE, notice is
hereby given that there will be a
meeting of the stockholders of said
corporation, BACK BAY HUNTING
& FISHING CLUB, in the city of
Jackson, Mississippi, at the EDWARDS HOUSE, at three o'clock P.
M., on the 9th day of April, 1927;
and a meeting of the stockholders
of the said corporation is hereby
called to meet at said time and place,
for the purpose of determining
whether or not the charter of said
corporation be surrendered,
This, the 10th day of March, 1927.

This, the 10th day of March, 1927.

S. K. DAY, Stockholder and President.

# **Sunday School Department**

SUNDAY SCHOOL LESSON March 20, 1927 R. A. Venable

Scripture Lesson, John 14:1-3; II Cor. 5:1-10; I John 3:2-3. The Believer's Final Home and Type of Being

INTRODUCTION:

1. The disclosures of the last few hours of the Lord's earthly life were threwn into utter dismay. Jesus had disclosed the treason of Judas, the defection of Peter, and made certain to them the impending tragedy in which his enemies would determ to the contract of the contr destroy him, consigning his name to ignominy and shame. They were to be left alore, as the devotees of one whose name was everlasting execration. Terror had seized and grief had overwellmed them. They were helpless to avert the inevitable calamity, which filled their hearts with indescribable horror. Their Friend and Lord whom they loved so well and for whom they had left all to follow, kniw the agony of their hearts. as none other could know. Under the Gery shadow of the cross, unmindful if the fate which awaited him, he rauses to comfort their hearts. In words, which have echoed down through the centuries, he said. "Let not your hearts be troubled". The composure of these words imply weighty reasons yet to be given, by which this parnest plea for tranquility of heart could be realized by this little group of storm-tossed souls. It is interesting to note his means of consoling the grief stricken men. He appeals to their personal faith in God, when they address in prayer as "Our Fether", and himself, whom they had followed, loved and trusted. He assured them of the heavenly mansions lying beyond the borders of this prejent order of being whith-er he was going to prepare a place for them; of his return to take them to a permenent abiding place, where they will enjoy an unbroken companionship and fellowship with him forever.

"Let no your heart be troubled, ye believe in God, ye believe also in me. In my Father's house are many mansions if it were not so I would not have sold you, for I go to prepare a place for you, and if I go and prepare a place for you, I will come again and will receive you unto myself; that where I am, there ye may be also." (Verses 1-3.) The God in whom they believed and Jesus who shared their faith with God, the Father, we made the source of the comfort isto which he would bring them. The element of hope which is faith lacking beyond present circumstances, anchoring the soul in the matchless love of the Father who lover and cares for his own is stimulates. Hope sees light beyond darkness; joy beyond grief, tran-quility beyond the storm, and sta-bility beyond the shifting scenes of

a disordered world of time and sense. The language of Jesus is an appeal to the finest sentiments and deepest yearning of the human heart. There is a Father and the Father's house and a special abode for every one of his children, especially prepared by Jesus, who came to us to tell us about it, and prepare for our coming. To relieve us of all fear of the journey to our eternal home, he assures us of his return to conduct us to the Father's house, and our place in that house. There are the unbroken companionship and an eternal fellowship with the Father, and with his Son, who is the way, the truth and the life, leading us to his Father and ours. "Heaven is the true home life with the Father's presence, the pledge of its permanence. All that we yearn for of a love that will never fade or disappoint, the love that we feel we are made for, a resting place that shall never cast us adrift, our own place, our own home, love answering love, heart responding to heart, all are there." Faith in the Father God, and in Jesus Christ, his Son, sees from afar our final destiny in the heavenly mansions whatever may betide us here. Why should we fear, we live under the smile of our Father who awaits to welcome us home?

2. In II Cor. 5:1-10, we have Paul's attitude toward a life of bodily weakness and decay, and the issues which awaited him in the future. He is buoyant with a joyous hope which beheld a vision beyond the temporal and the visible of a glorious transformation which awaited him. His bodily weakness did not break down his courage nor fill his heart with dismay. The affliction, which he endured, was light and for a moment compared to the glory which should come after them. His life was a pilgrimage, a tent life, his destiny lay beyond. He was pressing on "to a city whose builder and maker is God". Paul's experience has been so full and rich as to become an assured knowledge, so he says "We know if the earthly house of our tabernacle be dissolved, we have a building from God, a building not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not that we would be unclothed, but that we would be clothed upon, that which is mortal may be swallowed up of life. Now he who wrought us for this very thing is God, who gave unto us an earnest of the Spirit." (Verses 1-5.)

(1) Paul lived in constant expectation of the coming of the Lord during his life time. In the last years of his life this expectation largely disappeared from his thought and expresson. His language found in

our Lesson is highly colored with this expectation of the speedy coming of the Lord and the attendant transformation of all believers, both the living and the dead. (See I Thess. 4:13-17; I Cor. 15:50-55.)

(2) Paul's abiding confidence in the Lord's coming during his lifetime sustained hm amid all the bitter assaults of his enemies, and the bodily suffering which he was called upon to endure, which he describes as a daily dying. This expectation stimulated his courage and fixed his gaze upon things eternal. He has no fears of death, as he has an assured knowledge that the dissolution of hs body, a mere earthly tent, a cramping, temporary structure, will be followed by an investure of a heavenly, imperishable habitation. Death is a mere portal, through which he will pass into an eternal habitation. (Verses 1-2.)

(3) Paul expresses the desire and the hope that his departure from his earthly body may not precede the coming of the Lord, since, in that case, the union between soul and body would be dissolved by death, and leave the soul "naked". He hopes no interval may intervene between the divesture of the old body and the investiture of the new. heavenly body. His desire is that the new body may come as a superinvestiture, by which the old shall be absorbed by the new, that the old mortal garb may be swallowed up of life. (Verses 3-4.)

(4) Paul justifies this desire and expectation on the ground that the passing out of the material, mortal, into the spiritual and immortal, accords with God's creative economy as "He who hath wrought us for this self same thing is God, who hath given unto us the earnest of the Spirit". As if he would say, "You may think that this is fanciful, and that our feelings of longing, or of horror, prove nothing as to what is desired or dreaded; but he who wrought us out for this very thing, namely-to expect that our mortal garb will be absorbed by a heavenly one, is God. He has placed himself in the position of a debtor who has paid an installment in that he has given the earnest of the Spirit, and thereby assured he will pay the re-mainder in full". "The Spirit inspire's the longing, and is the security that the longing for the spiritual body will be satisfied." (Plumer.)

3. Paul expands his contemplation of the momentous issues involved in the dissolution of his mortal body and the destiny which awaited him. In these issues he saw nothing to weaken his courage, or abate his longing for the glorious transformation which his departure would bring him.

"Being, therefore, always of good courage and knowing that whilst we are at home in the body we are absent from the Lord, for we walk by faith, not by sight, we are of good courage, I say, and are willing rather to be absent from the body, and be at home with the Lord. Wherefore, we make it our aim, whether at home or absent, to be well pleasing to him. For we must all be made manifest before the

judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (Verses 6-10.) The possibility of his death before the coming of the Lord does not becloud his courage. If the union of soul and body is broken by death and his soul goes forth unclothed, he passes into the special and glorious presence of his Lord. The absence from his body will put him at home with the Lord. Paul's buoyant courage is inspired by an assured faith that is anchored in the realities of the spiritual world lying beyond the realm of the sensuous world. The very thought of being at home with the Lord prompts his willingness to pass out of his mortal vestiture, and go unclothed to a home with the Lord. Paul held firmly to the belief that the disembodied state of the soul is a state of consciousness and of joy in the presence of the Lord, to the believer. He confidently believed that death brings the believer into a state of being far beter than anything afforded in the present life In view of the state of felcity awaiting him beyond the border of this present world, he cherishes the abiding purpose to order his life in a way which will be well pleasing unto the Lord. He finds sufficient ground for this abiding in the fact "we must all be manifest before the judgment seat of Christ". There all masquerading will have come to a close and just what we really are, not what we seem to be, not what others have thought us to be, nor what we sought to have others think we are, but what we really are, will be brought to light, in order that each one may receive, as his due, the things done by means of his body. whether good or bad. Paul does not say when this manifestation will take place, whether at death or subsequently in a final judgment. Paul well knew that character determines destiny.

The last passage, I John 3:2-3, found in the lesson affords an entirely new point of view from which we may gather some characteristics of that new type of being to which the believer is to be conformed when our redemption is complete and our final destiny is reached.

"Beloved, now are we the children of God, and it hath not yet been manifest what we shall be. We know, when he is revealed, we shall be like him, because we shall see him, as he is." This passage must be left without remark, as this paper is now too long. It must speak for itself.

### BELZONI

Last Sunday, Jan. 30th, was a fine day in our church. We had 206 in Sunday School—this broke the past record in the history of the church. At the morning preaching hour we had three additions to the church. On next Sunday, March 6th, we begin a long-distance contest in attendance with the Sunday School of First Baptist Church, Marianna, Ark.

Very cordially,

\_J. H. Hooks.

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# The Family and the Home

Establish a Family Altar in the Home Read The Baptist Record to Your Children

"IF--"

Thursday, March 17, 1927

For Boys at Summer Camp By P. R. Hayward, with apologies to Kipling.

If you can keep your socks when all about you

Are losing theirs and blaming it on you:

If, when the jam is gone and others doubt you,

You make allowance for their hunger, too;

If you can wait and not be tired by waiting

On table when the pantry's scant of pies,

And eat what's left without a trace of hating,

And yet don't look too good, nor talk too wise;

If you can play—and not make play your master;

If you can work—and not make toil your aim;

If, when your tent blows down in grim disaster,

You keep your smile in action just the same;

If you can stand to have the boughs you've broken

Stolen by knaves to make a bed for fools,

And with a word of banter fitly spoken,

Go gather more with only borrowed tools;

If you can make one heap of all your bedding.

bedding,
And air it on a fence-rail by the
wood:

And when it rains not talk about hard sledding,

And call a cinder in the coffee good;

If you can jump and run and swim and paddle,

And yet not throw waste paper in the yard,

Nor grumble at your leader in the saddle,

Nor ever say that anything is hard;

If you can put on "stunts"—and keep your virtue And never "wangle" out of work

or such; If neither bugs nor loving ants can

hurt you; If mealtime counts with you—but

not too much; If you can fill each swiftly passing

minute With sixty seconds' worth of stain-

less fun,
Yours is the Camp and everything
that's in it,

And—more—you'll have a bully time, my son!

-The Target.

Learn One Every Day:

 Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16:20.

 Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6:2.

17. Bless them that curse you. Matt. 5:44.

18. Blessed be he that considereth the poor. Ps. 41:1.

 Be ye kind one to another. Eph. 4:32.

 Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6:7.

 Be ye steadfast, immovable, always abounding in the work of the Lord. I Cor. 15:58.

Just Boys

"Mamma, can I keep him?" and in answer to that pleading voice the mother turned to see the ugliest, pinchedest, starvedest, most unattractive looking little scrap of a black dog she had ever seen, shivering and looking as though he had committed some unpardonable crime. And without waiting for an answer the boy went on, "O, if you'll just let us keep him, we'll name him Prince. We found him out there in the ditch. Le's give him sumpin' t'eat. He's hungry. Prince, Prince. Look! Sister, he's waggin' his tail. Mamma, let us keep him." (I'm sure every mother who reads this will say, "Well, I didn't know everybody knew about Son bringing that little old dog here".) Prince became a member of the family. Who had to get up at night to go see about him when he howled and whined? Mother. And she knew it when she said, 'Yes". Who had to feed him when Son was at school, and keep him from snapping the chickens and tormenting the cat? Mother. And she knew it when she consented, but she had a heart. Who worried the most when Prince wandered from home and was gone a whole day and Mother. Because she couldn't bear to see Son so hurt. Who had to console all the family when Prince got the rat poison the neighbors put out? Mother. And she couldn't bear to part with the frisky, friendly, trusting little fellow either. And then she understood more than ever what Mr. Kipling meant when he wrote:

"Brithers and sisters, I bid you beware,

Of giving your hearts to a dog to tear."

And she knew and remembered it all when Son came and said, "O, mamma! Mack's got a little puppy that he'll give me if you'll let me have him. Please, mamma! I'll feed him. I'll, etc." And, with many misgivings she lets him go and get the puppy and come proudly bringing him into the house. Perhaps it's worth all the trouble just to see Son's face that one time. And anyway she just knows a boy must have his dog. If you live in town

and your boy just can't have a dog, then move to the country tomorrow, for he must have a dog and have it now while he's "just a boy". A dog will teach him many things which he needs to know and he must learn them early.

is the division Commander of the Salvation Army for Tennessee and Kentucky. His message was to set before us the organization and purpose of the Salvation Army. Most men see the Army people on the street or on the train, or at some

Ideals for Boys

He can learn some fine ideals of truth and honor and fidelity, love and devotion, and humility from the companionship of his dog. And he will never say "a man is as low down as a dog", or "he acted like a dirty dog". He will have too much respect for the dog. But this is about boys, not dogs. A boy who lives in an apartment (and has never owned a dog) took, slipped, stole some bottles of soft drinks from a foreigner, and then bragged about it to the other Boy Scouts. Some of them thought he was smart to get away with it. Others were indignant and incensed that one of their number should do such a thing. One boy, who was a first year Scout, was discouraged and said, "It is just such boys as that that ruin scouting!" To which, his mother made reply, "No, son, they can't ruin scouting. They can only ruin themselves. Scouting is just as fine; its ideals are just as high; and your obligations are just as binding on you as though such boys never did exist. You can do your duty as well, and be just as good a scout as though that boy were one of the finest." (Of course, this boy might have been a thief if he'd had a dog, but we're sure the dog would have been ashamed of him.)

A similar question came up in regard to boys who are members of the church using profane language. And this same mother made answer to her son, "Nobody can drag down or lower the ideals of the church. They can bring shame on themselves. But your church membership can mean just as much to you and your obligations to your church are just as high and just as binding as though every member were perfect."

Whose fault is it anyway when boys use profane language? When I was an inexperienced young schoolteacher, two boys had a difficulty which arose out of one calling the other a "bad word". When I had investigated and found that Bob surely had been called a "bad word", I said, "What about it, Willie?" And he said, "Yessum, I did call him that. But I didn't know it uz a bad word. Papa an' Uncle Charlie says it all the time."

### JOTTINGS FROM LOUISVILLE

This week the third quarter's examinations were followed immediately by the monthly Missionary Day program. The passing of this week reminds us that the session is drawing to a close, and the Southern Baptist Convention will be here in two months. Our desire is to see a good representation here at the Convention from Mississippi.

At the Mississippi meeting this morning, just before the main assembly, the regular preliminaries of the service were attended to, and then Major Tyler spoke to us. He

Salvation Army for Tennessee and Kentucky. His message was to set before us the organization and purpose of the Salvation Army. Most men see the Army people on the street or on the train, or at some public gathering, and pass on with their conception formed when they are poorly informed as to the work of this organization. Major Tyler began by stating that William Booth was the founder of the Salvation Army, and the work dates its beginning July 2, 1865. The Christian Mission was begun in East End, London, and John Wesley was the man who was the inspiration and ideal of William Booth. When the Christian Mission took the name Salvation Army, Booth, who was called general superintendent, was given the title General. There were three causes why the Salvation Army did its work as it did then and does now. 1. Churches did not want the poor people as they were found on the streets. 2. Some did not want to leave General Booth, and 3. He wanted them to stay with him.

We as Christians of other denominations ought to have a deep sympathy for these brethren in their work and rejoice when they are successful in the Master's work.

The Missionary program of the day was presided over by Dr. F. M. Powell. Two students of the Seminary who have been in mission lands spoke to us. Both were from Latin-America. Bro. J. W. Bowdler spoke on Argentina. He has been a missionary there. Bro. A. C. Muller is not a missionary, but his parents live in Mexico, and he is acquainted with the mission work. In spite of drawbacks the men and women of God are moving on with their work.

The address of the day was de-livered by Dr. W. C. Taylor, who has been a student here, and who has been in Brabil as pastor. His subject was "The Highway of the Gospel". His address was not sensational, in the sense that we usually think of the term, but was calm, and well delivered. The theme of his message was to emphasize the avenues of approach to the Brazilians. Five methods he mentioned were courtesy, the use of music, Christian literature, training native Christians in the work of the church, and by the establishment of New Testament churches. The last named he stressed because it is the Master's way of carrying on his work.

Regardless of what we hear, see, or are tempted to believe, there is always a caution, rather should be, to read carefully the Bible and follow the leading of the Holy Spirit. May God give us more faith!

-Richard H. Campbell.

Two old English women who had not been on speaking terms were brought together by friends who desired to patch up, their quarrel. There was an embarrassed silence between them for a moment, then one ventured, "Well, Mrs. 'Iggins, I wish you all you wishes me."

"An' 'oo's sayin' nasty things now?" snapped the other woman.

-J. H. Hooks.

### PROHIBITION DEPARTMENT By T. J. Bailey, D.D.

Senator towards of New Jersey charged that the Anti-Saloon League was trying to gain complete control of Federal toohibition appointments through the Re-organization Civil Service Bill Hon. Wayne B. Wheeler, general counsel of the Anti-Salcon League of America, says this charge is just one more illustration of the effect of "canned heat on a west imagination".

wit imaginasion".
Senator Fruce for the sixteenth time drew or his imagination to tell hew Senator Cousens ordered Wayne B Wheeler from a committee room where a healing was to be held on the Re-organization Civil Service Bill, declaring that there would be not business done until that gentlemen withdrew. Mr. Wheeler says, "as a matter of fact, I went to the committee room on the invitation of the author of the Civil Service Bill, who supposed the hearing was a public one. On arrival I was told by the author of the bill that it would not be a public hearing, and windrew." These charges are examples of the product of soaking we imaginations. Any one who is acquainted with the modest gentlemen that Mr Wheeler is, knows that all such stuff is only wet propagation.

There was some little difference in judgment among the "drys" concerning the value of the Re-organization Civil Service Bill, but it is not a law and let all unite in upholding it and hope that it may greatly strengthen law-enforcement. The bill provides that all the prohibition agents and all the officers but three shall be under Civil Service rules. The wets fought stubbounly to defeat the bill, but they were so completely snowed under that the vote stood 71 for and 6 against. Another great dry victory. And yet the wets are saying that the majority of the people are opposed to prohibition. It is getting more and more to be true that a vote of Congress reflects the sentiment of the people back at home. It will be that way or else members of congress will be allowed to stay at home the next time and will be relegated to the junk pile.

There is no doubt that the quantity of liquous smuggled into the United States from foreign countries is being diminished pretty rapidly. During 1926, Great Britain distilled 10,16,900 galons less than for any year in the last ten-year period. Dispatches from London state that there has been a marked decrease in the export of spirits to the United States and contiguous countries since the Anglo-American arrangements to curh rum smuggling. The quantity of moonshine slop, howeve, is probably on the increase. This fact calls in thunder tones to local officials, state and county, to reduble their activities in running down all offenders of this class. And the fact that our officers ought to do his, makes an equally strong appeal to all good citizens to stand by the side of enforcement officers.

A communication from Paris being carried in the dailies all over the country, with headlines clear across the page in large letters, "French winemakers hard hit by United States prohibition", says the sale of French wines has fallen off distressingly, and that just occasionally there is a big order from Canada, Mexico or the Bahamas. It also continues in the same plaintive tones, saying that orders from other countries than the United States plus home consumption are coming far short of compensating for their loss occasioned by the United States' prohibition laws. The effect of our prohibition laws is being more and more recognized by all.

# HOLMES COUNTY STEWARDSHIP INSTITUTE MEETS WITH LEXINGTON BAPTIST CHURCH March 7-9, 1927—7:30 to 9:00 O'Clock

Monday evening, 7:30 P. M., though one of Mississippi's showers vas making fine progress in Holmes County, yet sixty loyal workers from eight Baptist Churches of the county, along with a few from other denominations, gathered for their first lesson. After a few comments on the weather and taking the names of those who had braved the storm, we gathered and Rev. J. M. Metts led us in a devotional service that was filled with inspiration. B. F. Collins, pastor of Pickens Baptist Church, in a few words told the purpose of the meeting and distributed the books we were to use in study.

Dr. H. L. Martin, pastor of Lexington Baptist Church, taught the class, and I doubt if we could have found a man anywhere who could have meant more to our work in Holmes County than Dr. Martin. His teaching is the kind we need. Indeed it was a feast for those present to listen and study with him the book on "Christian Stewardship". Then the sweet fellowship after the meeting, when members from the different churches over the county exchanged greetings. Tuesday night the roads and weather prevented other churches from going. Rev. J. M. Metts, pastor of Durant Baptist Church, has the happy capacity of inventing ways to lead his people and when the roads and weather blocked his plans he gathered his people at his own church and taught them, finishing the book Wednesday night with nearly 100 taking the course. Brother Metts is what we would call a real CO-OPERATING BAPTIST. May God give us more like him. The Pickens folks made an effort to get to Lexington Tuesday and twelve drove some six or seven miles out, but the storm was so bad they had to return. However, Wednesday night found fifteen at the church waiting for Dr. Martin's last msesage, Dr. Martin having met his own people Tuesday in a wonderful meeting. After a short devotion Dr. Martin took charge and reviewed the book and taught the remaining chapters. I shall never forget the deep emotions that were stirred in my own soul as he

pictured the true steward of God. I am sure I speak the sentiment of those present when I say that God has wonderfully blessed Holmes County Baptists in giving us a Christian leader like Dr. Martin. What an inspiration it is to work with a fearless, wise leader that we can trust and not be afraid. The book, Dr. Martin's experience and the beautiful fellowship of Lexington people has given our people a new vision of Stewardship.

At the close of the class period an opportunity was given for those who wanted to speak. Dr. Guyton, A. P. Yarborough and J. J. Tucker of Pickens responded in warm words of appreciation to Dr. Martin for the blessings that had come to them. While the weather was very unfavorable and sickness is in every community, we feel that Holmes County had a successful Institute. We refuse to be disappointed and are looking forward to a harvest from the seed sown this week. We appreciate the beautiful spirit shown by the Presbyterian Church of Lexington in dismissing their mid-week service and coming to the Institute. also the presence of members from other denominations. Baptist churches represented were: Antioch; Central; Durant; Ebenezer; Lexington; Mt. Vernon; Pickens; Saron.

Thanking all for their cooperation, Fraternally,

-B. F. Collins.

### SOUTHERN BAPTIST HOSPITAL New Orleans Statement for First Year

Operation	
Patients Admitted	4,025
Births	276
	25,261
Free Patients	495
Days of Service	4,247
Part Pay Patients	112
Days of Service	1,062
Value of Free Service\$ 2	22,243.41
Value of Part Free	.2,656.58
Total Charity Given 2	24,899.99
Operating Income\$21	3,701.66
Operating Expense 19	99,628.41
Profit for 1 year\$	4.073.25

Cooperative Program
Receipts from States.......\$ 46,991,49
Less Paid for Interest...... 33,015.00

\$ 13,976.49

Total Paid on Building Debt.....\$ 20,993.61

### ITTA BENA

One of the most genuine and generous churches in this State, is the First Baptist Church of Itta Bena, and a most honorable and fine gentleman is the pastor, Dr. L. D. Posey. It was a choice privilege recently to spend some nine days with these delightful folk, and the memory of these days is pleasant in the extreme. The people were so good to attend the services, those of the Baptist Church, and those helpful friends of the other churches. More fraternal pastors can not be found, and whatever was good during those

days, Posey, Smiley and Gregory brought. The music was tremendously inspiring at every service. The quartet, composed of women, simply cannot be surpassed. They were wonderful days for me, and for each kindness, I am very grateful. Very cordially,

-Edw. J. Caswell.

Pat, who was always very punctual, arranged to meet Mike at the post-office at ten o'clock. Arriving a few minutes before time, Pat decided to walk down the street in the direction from which he knew Mike would come. Before he had gone far he observed Mike across the street hurrying toward the meeting-place.

"Hi, there, Mike!" he called. "Here Oi am. Come over."

"Arrah," answered the tardy Irishman, "don't be after detainin' me. Oi've only foive minutes to meet yez at the post-office."—Ex.

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Jackson, Mississippi

J. M. Hartfield, President.

O. B. Taylor, Vice-President. ley and Gregory usic was tremenat every service. posed of women, surpassed. They ys for me, and for am very grateful.

Edw. J. Caswell.

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Hartfield, President.

# East Mississippi Department

By R. L. Breland

"He Never Came Back"

Last week while indisposed I had a day-dream, which was not all a dream but had in it much that was true. It was a vision of one of the great men of the Bible and ran something like this:

In the long, long ago, when all creation was still in its dawning, there lived a great man about whom we read in the Bible; his name was Enoch. He was a righteous man and loved God, and God loved Enoch. Many were the hours of sweet communion that they had together-God and Enoch. They walked and talked with each other on the earth along life's highway. They were great and loving friends and companions.

On beautiful, sunlit mornings they would take long strolls together, down the lane, over the babbling brooks, through the verdant meadows where the brilliant flowers bloomed and gave off their aroma to fill the atmosphere with their delightful fragrance. They talked of the beauties of heaven, and the beauties of earth, the joys of fellowship and the bliss of love and the day coming when there would be a gathering home, to the Father's house.

In the home of Enoch's son, Methuselah, there were no doubt a number of rosy cheeked little grandchildren who kissed the old man good-bye when he started on these journeys from day to day, and ran down the road to greet him and welcome him home with a kiss when he returned. These were hours of sweetness also in the life of this good man of God: for nothing earthly is more joyous than the sweet welcome home after a day out in the tumults of life, than the chubby arms of children about the neck and the warm, pure kiss on the cheek.

One peautiful Sabbath morn, Enoch took his walking cane, for he was old and lame now, and kissing his little ones good-bye, he strolled off down the road for his usual walk. The Spring sun was shining brighter, the flowers were more beautiful, the birds sang more lovely than he had ever realized before. Soon he was joined by his constant friend and companion, the Lord, and hand in hand they went on along the way. So pleasant was the day and so sweet the happy association that all thought of time and distance were forgotten. Finally the aged Enoch realized that the sun was nearing the hills of the west. Many, many miles were they away from the earthly home of Enoch and his loved

He made as if he would turn and go back to the home of his son, but his companion restrained him and said: "Enoch, I love you. You are old and feeble now. You have had enough of life's sorrows. And besides you are far from your home and the sun is bending low. Enoch, come and go home with me. We

are closer to my home, so come and go with me". The old man hesitated. The warm kisses were still on his cheeks, the cheery "good-bye" of his little grandchildren still were ringing in his ears, and the many happy hours spent in the old earthly home rose up before him-all these made him linger for a moment at the parting; but turning his eyes to the road ahead and catching a gleam of glorious light from the city at the end of the way, he laid his hand in the hand of his Lord and on, on, on they walk. Coming to the great pearly gate which stood ajar the Father led Enoch into the best room of that great building and had him sit down in one of the chairs of honor, for His best friend

Instantly the angel choir began their welcome song—"When the Saints Come Marching Home". "And Enoch walked with God and was not, for God took him".

"And he never came back."

Dear reader, all who love His appearing will one day take a walk with the Lord and will never come back, but will go on home with Him and so will ever be with the Lord. But we must walk with Him here before we can walk home with Him. Are you walking day by day with Jesus? If not, you are missing the sweetest of sweet fellowship and a delight that knows no comparison. Many times we have left our homes and loved ones but with the hope of once again returning to them here, but some day we, too, will step off and will never return; it will be said of us, "He was not, for God took

"He went a-riding-He'll not come back,

For the road he took is a one-way track-

Glassed and curtained, his royal coach

Held the right of way without reproach.

"Men paused who were erstwhile heedless, and

Stood at salute with hat in hand, Thinking, perchance, of that solemn day

When they'd go a-riding the selfsame way."

Mother's Maxims

Though often looked upon as being out-of-date and a little old fogy, yet our dear old mothers had many maxims that were true and are still true. I remember some that mother used to quote:

"Where there is a will there is a

"Love finds a way or makes one". "Love laughs locksmiths to scorn". "Nothing goes over the devil's

back but must come under his body". "Pretty is as pretty does". "Chickens will come home to

"All is not gold that glitters".

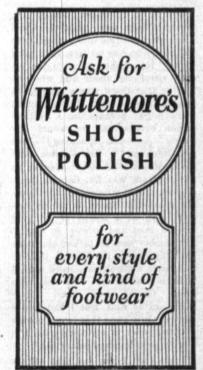
Notes and Comments

Next Tuesday the Stewardship Institute begins at Oakland, Yalobusha County, with Rev. E. J. Hill of Memphis delivering the inspirational address and the writer teaching the little book, "Christian Stewardship", by Cox. The members of the nearby churches are invited and urged

From a personal letter from Bro. Terry Cooper, of Coldwater Church, Neshoba County, I take the liberty of quoting: "We are still going on with the work on our new church building. Only a few working, but we have nearly all the lumber on the ground."

Rev. and Mrs. Jay Gilbert, my dear friends at White Plains, Miss., announce the arrival of a new heir in their home. Blessings upon them

Since having a few words to say in these columns about the old-time singing I have had numerous invitations to attend singings in various places. The most recent one is from Bro. John M. Kelly of Banner, Miss., inviting me over to Calhoun County



and enjoy the singings they have over there which he speaks of "as heaven below". I only wish I could and I may sometime as I live in his neighboring county, Yalobusha, at the city of Coffeeville. Thank you for your kind invitation one and all.

I am in receipt of Vol. 1, No. 1 of "The Raleigh Baptist", published at Raleigh, Miss., and of which Rev. E. C. Crawford, pastor of Raleigh and other Baptist churches, is editor, and J. Ross Lawson is publisher. It is full of interesting matter, among which is the life story of Rev. Dan W. Moulder, written by himself, and Baptist History in Mississippi, sketches by Rev. J. L. Boyd, and the Sunday School lesson by Edgar M. Lane.

# FRECKLES

Get Rid of These Ugly Spots Safely and Surely and Have a Beautiful Complexion With

### MONEY IN OLD LETTERS

Look in that old trunk up in the gar-ret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

GEO. H. HAKES, 290 Broadway, New York, N. Y.

## Gray's Ointment

The Old Family "Stand-by"
For Burns, Cuts, Bolls, Sores At all drug stores. For sample write W. F. Gray & Co., 708 Gray Sidg., Mashville, Teon.

# **Better Greens**

with

## Nitrate of Soda

GIVE these crops a liberal top dressing of Nitrate of Soda as soon as they break ground.

Nitrate of Soda makes them grow fast and has them ready for the table in quick time.

Side dress them two weeks later with Nitrate of Soda but keep the Nitrate off the foliage.

The result will well repay the effort.

Remember that cultivated garden soils contain very little nitrogen and poor gardens result from lack of nitrogen more than from any other thing.

That is why garden plants respond so well to quick acting nitrogen.

We wish to send you without cost

to send you without cost uset on home gardens and sued. Cut out this adver-write your address in the

Chilean Nitrate of Soda **Educational Bureau** 

# Mississippi Baptist Hospital

JACKSON, MISS.

This HOSPITAL is modern throughout. Every department is fully equipped.

Complete staff of capable Physicians and Surgeons. Graduate Nurses in charge of all departments. Patients have first Consideration.

WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY 'PHONING OR WRITING WAYNE ALLISTON, SUPERINTENDENT

### COLLEGE COLUMN

M. S. C. W. NEWS NOTES Reported by Elizabeth Wyse, of Clegeland, Miss.)

Dur Birmingham Recall meeting has been weil announced—posters had been made about it; it was besisted; it was "advertised". And they came. The Sawdust room of our little Beptist Workshop was filled; the plactoren was full of the October delegates. Interest brought them there he listen to echoes of that All Southern Conference of 1936. We believe the "Spirit's the thing", and because of this we begat our Noorday Meeting by singing egain some of those Birmingham sorgs—I am glad to recount that ting only mellows these songs for us, they grow sweeter with each recarring tone.

Mary Frances Johnson opened the discussion by turning the es of her scrapbook and reading a fimiliar slogan here or echoing a thought there shat each face brought to mind. There was Dr. Porter's picture which brought to mind instantly his message of the towelof shat levely form of service that Jesus stooped to perform. 'Again I thought I could hear him say quite distinctly "The world forgets its makers, but ets servants-never". "The world forgets its Next she turned to the author of Caroline and Billy letterswe also remember Dr. Owen for his plan of finding your life work-that three-point speech of his: first, to follow the gleam; then find the bent and lastly, to water oper door. There were other picpauled here and there to mention something characteristic of the man woman which their likeness brought to mind. We know them all great workers in the Master's Kingdom. There were the Leavell brothers; Dr. Gordon; Dr. Hill brothers; (whose pi se picture hangs over the piano and whose visit we are looking forward to soon); Then there was Miss e Foreman-just to call her name is sufficient, for certainly she claims a place in the heart of every Baplist girl. At the bottom of a page was Merrill Moore. He belongs to us sa product of Mississippe! We are proud of him and justry. The object of the first few tes of the "Recall" was to meet mini again by meens of pictures treasured in a memory book those persons who were largely responsible for lasting impressions we received at the Conference.

Mass Johnson threw out this question to the group before her: "What happened as a definite result of the Conference in Birmingham? What has it meant to you? Has it meant that you have been more loyal to you, Church? Has it meant that you have been more faithful in going to Sunday School? Has it meant that you have read your Bible more often led a better prayer life? Has you learned the Sermon on the Mount? Have you been a better frield?"

Aminute passed; they were thinking a And this is what they said, word for word;

"L came back with three things

that I believe stand out in my mind greater than anything else. One was Dr. Porter's message on the towelthe humble spirit of Him who spoped to perform that lowly service, in contrast to the power behind His life. Christ, our King, did not wait for some future time to do good deeds but did them all the time. Then there was Dr. Owen's talk on how to find our life work, and the effect it has on other people's lives around us. The third thing that so impressed me was the power behind those lives of the people who had given themselves to Christ-and were on the platform speaking for Him-I'll tell you there was a different look on their faces".

"The Birmingham Conference meant more to me than I think I can ever tell anybody. It wasn't exactly as I thought it would be, yet in the long run it has meant more to me than any other thing that I have ever come in contact with. Folks, I met Jesus there. I had met Him before, but my relationship has been different since then. I think my prayer life has been stronger, and I have learned the Sermon on the Mount. I don't know whether I have helped anybody or not, but I do know that I'm a better person".

These words came from a girl who doesn't talk continually, but who says things with a great deal of meaning: "The speakers gave us practical advice. I remember speakers better than their speeches. The conference has helped me to understand those around me a little better."

Our B. S. U. president said, "Dr. Gordon's talks were quiet talks, and I was glad to come into contact with the man who has written such good books. He seemed to have the utmost simplicity about him when he told us that there was a time to be quiet and to be still. If he thought there might perhaps be a restless person before him, he would say gently 'Are you listening?'-'Are you listening?'. Dr. Gordon held me spellbound. Another speaker on the program was Dr. George Leavell, who is a missionary to China. His mission in life is to use his surgical skill as a means of bringing foreign men and women to Christ. I remember that he talked about his hardships over there and told us that when difficulties seemed almost insurmountable, he still felt that Jesus Christ was near. Ever and anon he said 'But I had God-He was there', and that is one phrase that will stay in my mind even if I live to be a hundred years old."

I am sure I can say that all the girls came back with stronger convictions. Some of them who used the fewest words made the sincerest impressions:

"My trip to the Convention made me realize more than ever my individual responsibility in making Christ Master of my generation".

"Christ became more real to me at the Conference than ever before. It has helped me to a realization of what a joy it is to serve the Master, Jesus Christ. I think I must have become more of an optimist, also. Then I think going to Birmingham has helped me to pave the way to

our State Conference which is going to meet at A. & M."

"I have tried to put into practice some of the things that struck me at Birmingham. I have had a sweeter prayer-life, and I know that I have been a better Christian".

One of the shortest yet most impressive things that was said by any girl was this: "I learned that the minority, if they will only stand together, can lead men to Christ".

"Probably I saw Birmingham from a slightly different angle", said our Educational Secretary. "The men who were there as leaders had utmost confidence in the students. They knew the problems that were facing you, and wanted you to make up your own minds as to how to reach the solutions. I certainly admired the students in their loyaltyso many of them could have gone to one of the biggest football games of the year, but they came to Birmingham for a purpose and they were present for every meeting. They were loyal to their cause. These young men and women were not afraid to think; they were not afraid to face facts. I came back with a new hope and a new faith in our generation, and I can say with Rosanel that I think the outstanding thing was Dr. Gordon's 'Are you listening?' It made a big impression on me. I hope you will listen to the right thing. The Master said, you know, that 'there are those who have ears to hear and do not hear'."

Our local pastor sang the chorus of "I Shall Not Be Moved" as a fitting introduction. It echoed the messages in music that were frequently brought to us at the Conference. Dr. Franks added also "I had a good trip over there and a good trip back with five of the finest young ladies I think I have ever known. I enjoyed being with these young people. What impressed me over there was the instant response the students made to any evangelistic note. When the speaker mentioned soul winning, he was sure to obtain the undivided attention of them all. Miss Sharpe's speech made an indelible print on my mind, for her whole message was on the winning of the souls of her nation to Christ. The Conference was fine in all respects".

### NON-ATTENDANCE AT CHURCH By An Old Minister

It is a sad fact that there are many who seldom attend the services of the sanctuary. Doubtless they have various excuses, and but few good reasons for not attending.

Excuse No. 1—Sunday Sickness. A great many people feel too badly to go to church on Sunday, who feel well enough to attend to business every other day of the week. The writer was driving by a home one Sunday morning on his way to preach at a country church, when two boys came out and got in his buggy to ride with him to the place of meeting. I said to them: "Is your papa coming to church today?" One of them answered: "No, sick again. Nearly every time you come out here to preach Papa plays like he's sick." When a boy on the

### IN MEMORIAM

Resolutions of Respect in Loving Memory of Mrs. Lou Harris

Whereas, Our Heavenly Father has seen fit in His wisdom, and infinite love, to call home one of our faithful members, Mrs. Lou Harris, January 12th, 1927;

Therefore be it Resolved: 1. That in her going, we the members of the Woman's Missionary Society of the Charleston Baptist Church bow in humble submission to the will of Him "Who doeth all things well", and that while we mourn her departure we know our loss is Heaven's gain;

2. That her Christian life, her cheery smile, her life of loyal devotion was an inspiration to all who knew her:

 That we tender our deepest sympathies to the bereaved ones, and pray God to watch over, protect and guide them;

4. That a copy of these resolutions be sent to the bereaved family, a copy spread on the minutes and one copy sent to the Baptist

Respectfully submitted,

Mrs. Hamp Dogan, Mrs. George Marshall, Mrs. Dave Cowart.

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### Mrs. Susan McPhail

About noon of Jan. 8th, 1927, the soul of Mrs. Susan McPhail passed from earthly suffering to its reward above. She had been in failing health for several years, and suffered intensely for the last few weeks, but bore all her pain and suffering with sweet and patient Christian fortitude.

Susan Blackman was born Sept. 3, 1882, at Shivers, Miss., united with the Salem Church in 1895, and was married to H. M. McPhail Oct. 22, 1903.

She leaves a husband, three sons and two daughters, with a large circle of friends and relatives to mourn her passing.

Mrs. F. L. Busby,
Mrs. B. Underwood,
Mrs. J. O. Elzey, Committee.

farm, this writer would sometimes feel so dull and sluggish, that he would try to persuade himself that he was sick; but would be told that he merely had a case of "Spring fever", which is another name for "laziness". A great deal of the Sunday sickness, that keeps so many people from attending church, is just old-fashioned laziness. With many it is not merely "Spring fever", as they are afflicted with it, more or less, the year 'round.

Excuse No. 2—Lack of Interest. Many church members and others cannot say with David: "I was glad when they said unto me, 'let us go up to the house of the Lord'". Most people can give time and attention to that they are interested in. It is said that a man had promised to carry his wife to the theatre. When the time arrived, the weather was stormy. He said: "Wife, we can't go out in such weather". She said: "Why to be sure we'll go. Order a

### MORIAM

Respect in Loving

Heavenly Father is wisdom, and inl home one of our , Mrs. Lou Harris, 27:

Resolved: 1. That the members of sionary Society of aptist Church bow ission to the will th all things well", mourn her departr loss is Heaven's

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closed car from the garage. You talk like it is church we are going to".

Thursday, March 17, 1927

The following is said to have been an actual occurrence. A preacher started with his three little boys to walk a distance of a mile or two, when one little fellow said: "Papa, 'tote' me, I'm tired". The father carried him a little distnace, when another said: "Papa, 'tote' me, I'm tired". He carried him a · little while, when the third made the same request. By this time the good man was getting tired himself. So, he took his pocket knife and cut four "stick horses", one each for himself and the three boys. "Now, children", said he, "let's all ride". He mounted his "horse", and they theirs, and the little fellows went fairly scooting down the road ahead of him. They were not nearly so tired as they had pretended. Riding the horses was something they liked to do and felt an interest in. If by some means the people could become interested in church attendance, the problem would be solved.

I fear sometimes the trouble lies largely with us preachers. A young preacher asked Mr. Spurgeon how he could get the attendance of his congregation. He replied: "Give them something to attend to". A quaint old preacher said: "When the shepherd keeps a plenty of good hay in the rack, the sheep are sure When a to come and feed on it". preacher follows the rule of Dr. Broadus to "make the truth plain, make it pleasing, make it moving", he will not lack for hearers. However, this is a rule that works both ways. Good preaching is apt to result in better congregations, and good congregations usually result in better preaching. The writer served one-fourth time churches the greater part of the time for more than 45 years. A Saturday service was usually included in the "monthly" meeting time. As a rule, the Saturday congregation was made up of the "faithful few"; and it was always more difficult to preach on Saturdays than on Sundays when I had a "full house". It is indeed a task for any preacher to interest, entertain or benefit a great lot of empty benches, which have backs and legs, but possess neither heads nor hearts. However, one should try to do his best even when there are but few persons present. While, as a rule, our Savior preached to vast throngs of people, yet, on at least two occasions, he had a congregation of only one (Nicodemus and the woman at Jacob's well) to whom he preached with great power and glorious results.

Excuse No. 3—That Tired Feeling. Many people become weary in well doing, and want to "slow down" and take life easy. So, they decide to "drop out" for a time, at least, and let the other folks "run it". In other words, they become slackers, and shirk duty and responsibility. It is said that a church committee called on the pastor and informed him that they all thought he ought to go off awhile for his health, and offered him the money to pay his expenses. But he told them he was not sick, and couldn't afford to go off for his

health unless he was sick. They then suggested that he take a vacation, and rest awhile. But he assured them that he was not tired. And then they said, "Aw, pastor, take the money and go on off and let us rest awhile.

In all seriousness, God's people everywhere should love, appreciate and attend the services of "the house of God, which is the Church of the living God, the pillar and ground of the truth". I Tim. 3:15.

### BINGVILLE AGAIN PASTORLESS From Baptist Advance

Our church at Bingville (somewhere in the bounds of the S. B. C.) is again without a pastor, and is desirous of securing one if he has the proper qualifications.

The one who just resigned started off well, but as soon as he found out how things were in our church, he began to preach against those conditions, and became very unpopular with the leaders of the church.

He was absolutely lacking in tact; for instance, the married daughter of one of the wealthiest members was guilty of rank misbehavior at church, and indiscretions which were injuring the work of the kingdom.

When the pastor called attention to these things her father became wrathy and threatened to withdraw his financial support from the church (which was 40% of the entire budget).

Again to add to his unpopularity he preached against card playing, a thing indulged in by the Superintendent of the Sunday School and all the teachers except the pastor's wife, also every officer in the B. Y. P. U. was guilty of the same.

Some of our leading (?) sisters seemed to think it all right to take joy rides after night with other men than their husbands, and our pastor was uncharitable enough to condemn such an adultery, quoting Matthew 5:28.

I might add also that our Sunday School Superintendent attends Sunday baseball games and upon occasions uses profane language; both these things our pastor disapproved of.

This is really a mission field; last year the State Mission Board assisted us to the extent of \$300.00 and we have the assurance of one of the state workers that the aid will be continued.

Now the next man who comes to Bingville must get results, as our wealthiest members are tired of paying out money, and failing to see the lost brought to Christ; our church is willing to pay a strong man \$1,500.00 and a home.

There are twice as many Baptists in our town as hold membership in our church.

We ask our brethren to pray the Lord to send us a man who will not antagonize the membership by preaching against the worldliness in the church, and at the same time enlist our brethren who have not affiliated with us, and win the lost to Christ.

-Chairman of the Pulpit Committee.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

COMPARATIVE STATEMENT OF RECEIPTS BY STATES MAY 1, 1925 TO JANUARY 31, 1926 and MAY 1, 1926 TO JANUARY 31, 1927

the second second second second second	May 1, 1925			
	to			
the same of the second	Jan. 1, 1926	May	1, 1926 to Jan	uary 31, 1927
	Total	Designated	Program	Total
Alabama	37,931.61	2,179.97	24,500.90	26,680.87
Arkansas	45,105.67	18,315.80	3,000.00	21,315.80
District of Columbia	15,853.83	2,090.50	7,979.49	10,069.99
Florida	82,110.84	11,485.33	18,605.45	30,090.78
Georgia	74,561.77	18,532.75	51,512.18	70,044.93
Illinois	5,593.33	591.94	2,355.95	2,947.89
Kentucky	124,611.75	23,316.44	49,927.01	73,243.45
Louisiana		4,998.37	18,441.19	23,439.56
Maryland	33,920.96	3,505.77	14,146.07	17,651.84
Mississippi	52,716.64	5,253.17	35,971.92	41,225.09
Missouri	79,578.85	1,787.90	19,639.40	21,427.30
New Mexico	2,965.30	192.60	1,312.50	1,505.10
North Carolina	115,109.61	13,996.29	60,175.67	74,171.96
Oklahoma	64,622.57	6,343.27	11,199.79	17,543.06
South Carolina	119,602.43	10,698.55	51,155.62	61,854.17
Tennessee	92,728.05	5,059.25	43,245.34	48,304.59
Texas	201,132.99	15,218.19 .	65,336.01	80,554.20
Virginia	216,774.19	15,339.01	111,299.78	126,638.74
	1,403,370.52	158,905.10	589,804.22	748,709.82

In addition to the above contributions to the current work of the Board, \$179,131.88 has been received on the debt of the Board.

\$179,131.88 has been received on the debt of the Board.	12,895.37
Alabama	
Arkansas	5,696.41
District of Columbia	261.16
Florida	5,876.54
Georgia	
Illinois	1,789.10
Kentucky	30,968.31
Louisiana	
Maryland	4,087.56
Mississippi	7,823.69
Missouri	7,537.45
New Mexico	380.75
North Carolina	9,500.35
Oklahoma	3,897.42
South Carolina	0 400 40
Tennessee	11,708.55
Texas	9,802.15
Virginia	48,026.79
Miscellaneous	1,179:06
	179,131.88

# COMPARATIVE STATEMENT OF HOME MISSION BOARD RECEIPTS—MAY 1-FEBRUARY 1

	2 = 30 P.M				47568 5242 6	
	Cooperative	Designated		Cooperative	Designated	
	Receipts	Receipts	Total	Receipts	Receipts	† Total
Ala.	9,360.77	684.13	10,044.90	11,538.93	460.56	11,999.49
Ark.	1,750.00	90.21	1,840.21	5,000.00	ALC: UNK	5,000.00
D. C.	5,132.77	15.78	5,148.55	4,265.77		4,265.77
Fla.	9,568.26	1,063.74	10,632.00	8,419.63	489.72	8,909.35
Ga.	20,492.09	847.34	21,339.43	17,861.89	3,677.03	21,538.92
III.	and he pres	61.66	61.66	1,872.04	544.47	2,416.51
Ky.	24,704.34	650.01	25,354.35	27,869.84	132.64	28,002.48
La.	6,256.02	1,991.63	8,247.65	8,293.28	550.20	8,843.48
Md.	4,662.99	853.50	5,516.49	3,097.67	302.69	3,400.36
Miss.	16,444.48	2,458.43	18,902.91	16,208.00	680.92	16,888.92
Mo.	11,628.01	405.67	12,033.68	9,466.80	474.41	9,941.21
N. M.	826.75	55.07	881.82	591.00	37.40	628.40
N. C.	25,365.93	733.40	26,099.33	24,226.95	714.92	24,941.87
Okla.	5,095.76	266.41	5,362.17	4,964.25	294.58	5,258.78
S. C.	10,907.73	307.58	11,215.31	22,998.79	230.22	23,229.01
Tenn.	17,983.03	514.52	18,497.55	19,415.39	1,169.09	20,584.48
Texas	27,983.64	282.13	28,265.77	30,368.53	1,947.90	32,316.43
Va.	39,677.54	2,054.46	41,732.00	41,097.72	1,393.23	42,490.95
	237,840.11	13,335.67	251,175.78	257,556.48	13,099.93	270,656.41

Lord Babbington was instructing the new colored servant in his duties, adding, "Now, Zeke, when I ring for you, you must answer me by saying, 'My Lord, what will you have?'" A few hours afterwards, having occasion to summon his servant, his lordship was astonished with the following:

"My Gawd, what does you want now?"

### A WORD TO THE YOUNG PREACHER (By J. A. Lee)

ou will glease pardon me for the credicism I am about to make, or the thing I am about to call your attention to and for your good. The matter about which I am to speak, to my mind, is very grave and in every way worthy of our best thought.

he thing is this: Many of our young preachers are not looking r the financial side of their calling as they should, and through this neglect they are going to the junk pila as fast as time can carry them. I fiel my incility to give advice to ane one; however, as I have served as fastor of churches in Mississippi for the past thirty-eight years, and have had to do with much in the finencial word, and having reared educated six children, I feel that ght be in position to say something that might help my young breamen and keep them from financial rum. And now if you will parme for referring to myself I will tell just howewe have managed our finances and have been so far able to spee out of debt and always able to ricet our financial obligations.

st-We made it a rule in our hona never to allow the out-go to exceed the income. To do this there must be agreement between the husbang and wife and keep the children from buying things and having them charged to papa's account. A wife that knows nothing about the law of wonomy will soon bring the husbang to a very embarrassing position; and the husband that spends with a lavish hand, knows nothing of the value of a dollar, will soon make it hard for his wife and childres

Lat the husband and wife think and pray over this matter and keep children in subjection to their financial condition and it will help them to get one in the right way.

In the second place-We made it a rule to give a tenth to the Lord-not to tenth of what we had after the bills were paid, but a tenth of every dollar coming into our hands before the bills were paid, and when we neglected to do this we would soon feel the pressure of the hand of the Lord. Young brother, you cannot afford to neglect this one thing, for if you will honor the Lord he will in turn honor you in all things for your good. You say, much I pay a tenth while I am in debs? Yes, by all means, for the st way to get out of debt is to divide with the Lord. You say agam: Must I give a tenth when I am only making a very small sal--just enough to get by on? Yes, the best way to get a better salary and getton better is to divide with the Lord

Now in closing this article, let me give you a few examples from the standpoint of observation: I knew a young preacher in Mississippi Colstrong in body and mind, with lege good financial backing, and we all thought he would go through school easily and not have to struggle as of the other boys were having some to debut not so, he had no regard

for the value of a dollar, and seemingly cared nothing for his financial obligations, allowing his credit to go at loose-ends. Now my brother, you can see at a glance what the results would be in this case. He was forced to give up his college course, and left Clinton owing a fellow preacher between thirty-five and forty dollars house rent, and the rent has never been paid, and the last report I had of him he was out of the ministry and in a business way was doing everybody he could.

Another case-A young brother just out of college with a nice capable young wife and two young children, all enjoying good health and he getting a good salary, makes a fine start in his first field of work.

This brother allows his credit to go at loose ends by making bills all over town and in places where he would go to help in meetings and even borrow money from his members and absolutely neglect to pay any of them. It does not take a philosopher to tell what will become of this brother, for he is already headed for the junk pile. His church was so embarrassed by merchants and others presenting unpaid bills that the church officers were forced to advise him to change his field of

I am personally acquainted with this case and I am free to say there is no reason under the heavens for this state of affairs in this brother's case, and if he does not stop it will not be long before he too will come to grief in his work and be put away by the churches. My young brother, look after your financial affairs-never buy and have charged to your account nor borrow money when you see no way to meet the payment when it comes due. And now out of a heart full of sympathy and love for every young preacher in our glorious denomination and all others who are striving to do the Lord's work-let me say-may the Lord bless you.

### "SLICK" GREEN-AN APPRECIATION By Marlin H. McCormack, Jr., Pastor Methodist Church, Clinton, Miss.

Away down in the old historic section of southwestern Mississippi, nestled in the bosom of the picturesque county of Franklin, lies the notable little town of Meadville. Meadville, which is today a religious center of that section of the state, was without a single church building less than twenty years ago, though it was an old town at that time. Today Meadville boasts three of the largest churches in the county. Every Sunday the people of this little town fill the pews of the churches which a few years ago would have been scorned by some of the same folk. This remarkable transformation cannot be attributed to the work of any one person or church; but one does not have to be in Meadville long before he realizes who it is today that is exerting such a wonderful influence as to keep the Master's cause first in the hearts and minds of the people of his town. Why he was first called "Slick" I

am not able to say, but he is called that today by his friends and admirers to express that spirit of brotherly familiarity that exists between Green and every person of his acquaintance.

In the pulpit he is veritably a prince of preachers. His usual ability and winsome personality enable him to bring the message of his Master, whom he dearly loves, in an effective manner to all classes of people, and under all conditions. As a revivalist he is perhaps at his best. He hates sin, but loves the sinner. The very important fact that he is lover of men perhaps accounts somewhat for his great suc-

In public life he commands the respect and admiration of everyone. He knows everybody in the county by their first names, and is equally at home in the rich man's palace and in the poor man's cabin. One day you may see him enjoying the day with some of the well-to-do brethren in the ball-park, the next day he is as happily employed helping some farmer haul hay or dig potatoes. But wherever you find him, his conversation is invariably concerning his Master or His work.

In private life he is a "millionaire"; he says his wife and two boys are worth a million dollars each. heartily agree with him, as do all for who know Sister Green and those two splendid boys, who by their assistance and prayers make it possible for this man of God to do his work. Green spends a large part of his time in prayer and study, and thus prepares himself to deliver the Message with such fervent zeal and effectiveness.

It is indeed marvelous how God has used this brilliant young man to bring the people, among whom he labors, "face to face with the Master". Of course we do not mean to cast any reflection of discredit upon the faithful work of other men and women of God who have labored in this section of Mississippi, but I am sure we all agree that for the twelve years that Brother Green has been in Franklin County his ministry has stood out as a monument of what a man can do when he lets the Master have His way with him. It may be truly said of him that since he has been in Meadville he has "grown in wisdom and in stature, and in favor with God and man" until he commands a first place in the hearts of his fellowmen.

Tourist: "Good morning, sir. Your face seems familiar. I've either seen you before or some one very much like you."

Native: "Well, I've never seen you before-or else it's some one else very much like you I've never seen before."-Templeton Sun.

"How is it," inquired a young bride of an older married friend, "that you always manage to have such delicious meat?"

"It is very simple," said the older woman. "I first select a good, honest butcher, and then I stand by him.'

"You mean that you give him all

your trade?"

"No; I mean that I stand by him while he is cutting the meat."\_ Upper Iowa Collegian.

"Did you see the Alps at Nice?" "Oh, yes. We dined with them several times."-Epworth Herald.

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